THE CHINESE RECORDER

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EDITORIAL

PARTNERS NOT PIONEERS

"There are now no outstanding missionaries in Japan, though there are plenty of good ones." In these words a recent visitor to China reported a Japanese comment on the missionary situation. In different words the same thing is said about China. The inference is that the day of missionary "giants" has passed. Does that mean that the calibre of modern missionaries has shrunk as compared with that of their forbears? With all due modesty we feel this to be a *non sequitor*. Conditions are different. The work done is both more extensive and complicated. The number of workers makes it harder to be a "giant." "Giants" are not as easily recognizable. All these thing's particularly affect western missionaries.

Work done by missionaries cannot stand out now as once was the case. Chinese leadership has largely pre-empted the fields in which scarcity of leaders made it easy for "giants" to operate. That is particularly true of literary, educational and medical work. Sinological studies, too, no longer create missionary "giants." In all these fields early missionaries attained prominence. That prominence helped to give them gigantic proportions. Then, too, these early missionary "giants" were more individualistic than those who follow them are or can be. They had to be! Their gigantic abilities at arguing in mission meetings are sometimes mentioned. But now the mission meeting is slipping into a quite subordinate place. Many of the issues over which these "giants" used to wrestle therein must now be settled in gatherings where usually Chinese leadership is rightly in the majority. Modern missionaries must be persuasive rather than

individualistically argumentative. If individualism is an essential quality of missionary "giants" then they are less numerous today than yesterday. But is it? Modern missionaries are learning how to be more co-operative. They are partners rather than pioneers.

It is true that pioneering in the opening up of new evangelistic centers and initiating rural reconstruction in primitive villages is not as generally pre-empted as leadership in enterprises which have their headquarters in cities and operate under conditions removed from the primitive. Present-day Chinese evangelists tend to confine their activities to urban centers. Even today evangelistic missionaries go farther afield. But while these distant and primitive fields still challenge missionary pioneers they will not be adequately worked until leadership therein is taken over by Chinese. In neither case is the work now original. Nor does the missionary work at it alone. The day of the uniqueness of missionary contribution and individual effort is setting.

Nothing said above is intended to minimize the work of the "giants." It must be admitted, also, that if overcoming prejudice, holding on against opposition, putting up with physical discomforts and risking life are essential to giant-making then modern conditions are not as conducive to the creation of "giants" as those of the early pioneers. Yet it must not be assumed that because conditions have changed, the difficulties challenging modern missionaries call for less grit, grace and wisdom than their predecessors showed. In the earlier days these virtues were spent on starting and keeping small enterprises going; today Christian enterprises are of a size and intricacy of which the "giants" did not dream. To be a partner in these larger enterprises calls for as much determination and sometimes more wisdom than was needed in blazing lonely trails. The "giants" now needed in China are those who can do a big work and efface themselves. The grit once put into forcing doors open must be put into work for which the credit often goes to others. "Giants" of today must work in the shadows as once their forbears worked in the sunlight. True the fierceness of that sunlight often scorched! But shadows also bring chills which call on the reserves of the spirit.

Thus because modern missionaries are not battering down doors or blazing new trails is no proof of the absence of "giants" among them. Some of the least conspicuous of them are, indeed, showing the most resemblance to "giants." In any event whether modern missionaries loom up as "giants" or not their calibre does not suffer when compared with that of their predecessors. Some of the early "giants" would not suit today's conditions; some of the modern missionaries would have been dwarfs in the early days. But those of each age have their own tasks. To modern missionaries comes the call to be pioneers in co-operative fellowship. The "giants" were often so lonely they could do as they pleased. But, we repeat, modern missionaries are partners rather than pioneers. We are, finally, too close to them to pick out the "giants."

LAITY AND CHRISTIAN LEADERSHIP

So far as the church and Christian institutions are concerned youth is one aspect of the problem of the laity. So when the *Guardian*

(January 21, 1937) hints that the great Mysore Y.M.C.A. Conference ended in an anti-climax because it was made up of elders and not of youth one naturally wonders where the laity, as broadly considered, comes into such gatherings. At Mysore only thirty out of 250 delegates were men under thirty years of age. By drawing attention to this problem we do not intend to imply that organizations working for and with youth should throw out the experienced elders and yield leadership entirely to the relatively inexperienced youth. But we do mean that a sufficient number of laity, youthful or otherwise, should be present in national or international gatherings to insure that their problems will be seen from their viewpoint. All too often professional promoters do the talking and planning in such gatherings. Neither their sincerity, earnestness nor usefulness is in question. But in planning for youth in particular or church laity in general, professional promoters need to know how those by whom their plannings are to be carried out look at them. Leaders of the Oxford and Edinburgh conferences have sensed this problem. The Universal Conference of Life and Work (Oxford) which will deal with "Church, Community and State" is to provide for a youth delegation of fifteen. Then since the churches in forty-five countries who elected the 300 delegates seem to have preferred priests or professional promoters, one hundred laymen are to be co-opted as experts in education, economics, sociology and international problems. The clerical promoters are to be offset by un-clerical experts. The World Conference on Faith and Order (Edinburgh) is providing for a youth delegation of fifty. Whether the church laity will also get in we do not know. Even so in both cases the professional promoters will, as at Mysore, have the headway. But it is to be hoped that the church laity, for which the one conference will plan a program and the other attempt to unify theologies, can make their voices heard.

All this is preliminary to mentioning the situation in China. Just how many of the 400 delegates to gather at Hangchow in 1938 will be youth and other laymen is probably not yet determined. But in the meticulous selection of delegates that must perforce be done they must not be overlooked. Having sat through many national Christian gatherings in China we recently scrutinized the delegates to the last biennial meeting of the National Christian Council of China to see how far the laity—youth or elders—were represented. The absence of any definition of "laity" makes such a scrutiny difficult. If all those not ordained belong to the laity then about forty-eight percent of the members of the N.C.C. belong in that category. But that classification is too simple. The laity may also be considered as those in the churches by whom church work must be done mainly, and those in the institutions for and by whom work is done. Viewed in this way we may set the clergy and those in administrative positions in Christian organizations or institutions over against those in both the churches and the institutions.

A few facts as seen in this latter light are interesting. Seventy-five percent of the members of the Council represent the churches, which is as it should be. But giving the widest latitude to the term "laity" only thirteen of these church representatives belong therein.

And of these seven are in administrative positions in educational institutions. Thus only six come from the laity of the church—its strength if it has any. Why could not the selecting bodies be induced to reduce the number of preacher-delegates and increase the number of lay representatives? To suggest this is not to discount the importance of the clergy. It is to emphasize the importance of the laity in supporting the clergy when carrying out the plans the Council recommends.

It is true that most of those representing the seven national Christian organizations affiliated with the Council are not ordained. But they are in administrative positions. Only one among them could in the wider sense of the word be considered a layman, that is one responsible for supporting the institutions as over against those professionally promoting its interests. Since we cannot determine the ages of the members of the Council it is impossible even to guess how many of them are youth as over against administrators in organizations or institutions working for them. The fact is that the National Christian Council is made up of professional promoters with a neglible proportion of those for whom the promoting is done. This is, of course, the fault of the selecting bodies. To insure that the laity, as we have defined it, have a part that could make itself felt in this organization is no easy task. But it is a necessity that must not be overlooked. Plans as promoted tend to run too much from the top down. The voice of those for whom they are made and whose support is indispensable in achieving them should be heard more frequently when they are being formulated.

The success of the church depends in large measure upon its laity. The success of Christian schools stems largely in the youth they serve. Both should have a more definite part in national Christian gatherings. People are apt to get used to the urgings of professional promoters indispensable though they are. These national gatherings have lost somewhat in prophetic power. To inject youth and virile laity into their discussions might fan the prophetic flames. It is one thing to have the clergy attempt to start the fires of zeal. It is equally important to have the laity develop spontaneous enthuiasm. Church laity and youth do not count enough in these national gatherings. To bring it more prominently forward we have ventured to mention the situation.

TURNING NATIVE CHRISTIANS INTO WORLD COMRADES

"Indigenous" and "oecumenical" are two terms often heard now in mission circles and international Christian gatherings. At times it seems as though the former is being merged in the latter; at other times they suggest a conflict between two motives. Inasmuch as the conference scheduled for Hangchow in 1938 is oecumenical in intent consideration must be given to the relation between its oecumenical aspiration and the current emphasis on the indigenous Chinese church. Has the time come for the Chinese church to think of being oecumenical rather than indigenous? Does it need a larger vision?

Christianity in China has often been criticized for "foreignism" or for being too western. These critical darts, sometimes barbed,

have caused re-examination and re-evaluation of Christian polities and methods and sometimes even of the Christian message. Now western Christians have talked earnestly about the necessity of churches in China becoming indigenous. But we do not recall that any of them have asked as to the relation of the charge of "foreignism" of these churches to the indigenousness of western churches. When it is charged that Christianity in China is too western or too foreign is that not the same as saying that it is too indigenous to western life and culture? While western Christians are urging Chinese churches to become more "native"—an alternative term for "indigenous"—should they not recognize that part of their difficulty in transplanting their faith to China is that it is too "native" to the West? Christianity in the West has become too western. It is *too* indigenous. The work carried on by different boards for their supporting churches has been looked on as *their* work. Christian medical, educational and church work in China have shown the result of their efforts to extend indigenous western work. Each institution concerned began as a small replica of some western prototype. They were instances of transplanted western indigenous institutions. So far did this go that the missionaries of any particular nation reproduced the indigenous national institutions they knew. Thus at one time Christianity in China was a congeries of western "native" Christianities.

A change has taken place. Christianity in China has been too indigenous to the West. The present trend away from that emphasis is both necessary and desirable. Medical work, though western in its modern form, is now recognized as dependent upon the best methods available no matter what the place of their origin. It has an oecumenical outlook. The academic part of Christian education has through its necessary co-operation in China's educational program become to that extent indigenous to China. What in the large is happening to the church it is difficult to say. Many church bodies are still replicas of the "native" character of the western groups in which they stem. Are Chinese churches to continue as exhibits of western "native" Christianity? Or are they to develop to the point where they are as distinctively Chinese as heretofore they have been western? Do we want Chinese churches to becomes as "native" to their national life and culture as western churches have been "native" before them?

Dogmatic answers to such questions are impossible at the present stage of development. A partial answer may, however, be given to an issue underlying them. What do western Christians mean when they talk of Chinese churches becoming indigenous? Two things are obvious. First, western Christians hope that Chinese churches will pay their own way. Second, they are willing for the leadership of Chinese churches to be Chinese and for the responsibility of carrying them on to become "native." The third element is not so obvious. Western Christians are less certain as to how far Chinese cultural and social ideals should dominate church life. They are quite certain that Chinese churches should not become "native" to the extent of developing exclusively Chinese theologies or polities. For this there is, of course, justification. There is a Christian residium which both

should possess and develop. Christianity is essentially oecumenical. This oecumenical residium is not yet formulated. It is the future task of western and Chinese churches to ascertain what it is and embody it in their indigenous and oecumenical life. Western Christians must learn—not easy for many of them!—how to think of the world Christian mission as not their's alone; Chinese Christians must learn that their part in Christianity cannot be Chinese exclusively. This lesson they must learn together. Learning it will take time.

Christianity in China has not yet become as "native" to China as in the West it has become "native" to various national cultures and influences. The indigenous movement in China tends to have a unifying rather than a diversifying influence. Christianity in the West has become too "native"; in China it is in danger of becoming so. A common problem is rooted in this situation. Both western and Chinese churches must become truly oecumenical. In this Chinese churches would appear to have the easier task. They are not yet as hidebound, or musclebound, in their indigenousness as many of their western counterparts. In general Chinese churches have not as yet envisaged what it would mean for them to become fully indigenous. Neither is the oecumenical vision as clear for them as for many of their western colleagues. Nevertheless, they may accept and strive toward that vision while still free from many of the mistakes which mark those churches from whom they learned of Christianity. Hangchow 1938 should help considerably at this point. Western Christians should welcome the escape of Chinese Christians from some of their mistakes. After all they share their human failures as well as their faith. In any event both should recognize that the end of the strictly indigenous process is in sight. Only by becoming world comrades can they surmount the challenges which concern all of them. Only in the vision of the world Christian community can the one sluff off its too "native" accretions and the other avoid putting on too many accretions of its own. Their indigenous purposes must be merged into an oecumenical aspiration. "Native" Christians everywhere must be turned into world comrades. All churches in every land must work for a world movement of which they are a part and give up their earlier desires to build up and propagate something that is all their own. Christianity must become indigenous to the world. It must become really universal. This vision is the outstanding feature of the new day dawning for Christianity. To lead forward into this new dawn is, in the last analysis, the major function of the International Missionary Council, the Universal Council for Life and Work, and the World Conference on Faith and Order. This they must do unless they would be unworthy of their oecumenical labels. Since the influence of all these organizations will be felt at Hangchow in 1938 this latter conference must push forward the process of turning "native" Christians into world comrades or fail of its intention.

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PLEASE NOTIFY THE *CHINESE RECORDER* OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO SO MEANS LOSS OF MONEY TO THE *RECORDER* AND A LOST MAGAZINE TO THE SUBSCRIBER.

The Ministry Through Chinese Eyes*

PETER Y. F. SHIH (施煜方)

THE work of the minister is a most difficult one. He has to know God; to know his people and to help his people know God. He is chosen a representative of God and speaks with truth and conviction which may hurt some people, yet help many more. What we most need in China is men with prophetic insight who can present the truth under any conditions. As such a representative of God, a minister has not only to speak the truth but has to exemplify it in every act of his daily living.

I will divide my subject into four major divisions, namely: 1. The personal life of the minister; 2, the principles of a good sermon; 3, training of the laity; and 4, the family life of the minister.

1. The Personal Life of the Minister.

The various phases of a minister's personal life will help either directly or indirectly to make his work a success or a failure. The minister has to preach a good sermon and also lead a good life in order to make his sermon more effective. A good sermon must come from a good life. What are the essentials of the good life of a minister?

The minister should form the habit of rising early in the morning to commune with God in meditation, Bible reading and prayer. We feel that kneeling is an essential part of morning devotion. In order to follow this out one should retire early in the evening. I was interested in noting in the life of John Witherspoon that:—"In the summer time he retired at nine, in winter at ten; and he rose as soon as it was light enough to read and write."

One of the most important features of the equipment of the minister, is his study. It should be located in his church or his home so that he will not have frequent interruptions. He must have regular hours in his study in which to read, write and meditate so that he can develop in every line of thought. To do this successfully the minister must try to budget his time, making allowance for study, outside appointments and his home.

Important as the writing of sermons and study may be, these will be of little value unless the minister actually knows the Bible. By knowing the Bible we mean, not only the New Testament, but also the Old Testament. Our church members may not blame us for not knowing a great deal about psychology, philosophy and social sciences, but they can hold us responsible for knowing the Bible. We know the Bible is not the only book to be used by the minister, but it is the most important due to the privilege we have of interpreting it.

The minister must have a pleasing personality. He must, through his thoughts, actions and appearance be able to give in-

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*An address given to the Congregational Ministers' Association of Connecticut on December 7, 1936, and to the Hartford Seminary Foundation at the Assembly Hour on February 25, 1937.

spiration to those with whom he comes into contact. In China we have the saying:—"The best contribution of the minister, is to help people live a happy life in this world as well as to look forward to happiness in the next world." The minister who wants to accomplish this end must himself live this way.

The minister who wants to be of greatest service to his people has to make sacrifices. He cannot drink, smoke or do some of the things that seem conventional.

Every man must like his work if he is to be successful. A minister must go beyond this fact. He must become so absorbed in his work that he will love it. He must realize that it is a privilege. In so doing he will come to love his people and they will come to love him. His work will be more than a man to man relationship; it will become a man to God communion.

The minister may make friendly relations with his people in different ways. It may be through his personality and appreciation of humor, it may be through his abilities to participate in sports or to exercise some other talent, such as the ability to sing, draw or write poetry. It is essential for a minister to become a Doctor of Divinity but it is still more important for him to become a Doctor of Humanity.

The minister, in order to lead his people, must think beyond them and beyond the time in which they are living. He must have a plan for the future and also a dominating Christian spirit which will inspire the people to a higher level of living.

The minister must have a correct conception of the Christian religion, and an unshaken confidence in its power to produce victorious righteousness, personal and social. He should possess a clear, working knowledge of the chief ideas and outstanding truths of Christianity.

The minister should have a keen, vivid sense of the value of human personality. In every Simon he should look for a possible Peter.

2. The Principles of a Good Sermon.

There is a cluster of specific qualities requisite to success in preaching. For a man may be a good man and have the love of his church, and yet be a poor pastor. Professor Phelps cites an amusing and suggestive instance of this:

"An intelligent lady writes me as follows of her young pastor who has just been dismissed: 'He was a kind of machine. Clay went in on one side, and bricks ready-made came out on the other. Every Sunday he brought us a fresh brick. It was impossible not to love him for his finely disciplined mind, and his handsome face, and his tender, spiritual tone: but his sermons were—dreadful! Oh! I thought if he would but have a brick one-sided, or too big, or too little, or slack-baked, or burnt, or imprinted with his own fingers, what a joy it would be! There was a relief when the next minister came, and gave us chips and sawdust'."

Proper preparation is inevitably essential for a good sermon. It should not be written Saturday night and preached the following morning. It is best to preach a textual sermon. You should let the text find you and not you find the text. This will give you inspiration which in turn you can pass on to others. One method of obtaining this inspiration is through meditation and prayer while preparing the sermon. To be actually sincere and inspiring in his preaching, the minister must *know* and *believe* the contents of his sermon.

We once made a survey in China by sending out a questionaire inquiring as to what kind of sermons church members liked. The summary of their ideas is as follows: (1) good introduction which stimulates interest; (2) deep thoughts expressed through simple words; (3) a well balanced sermon, that is, points being emphasized proportionately; (4) the text must be from the Bible; (5) the title should be adequate and attractive; (6) the sermon should not be over twenty minutes in length; (7) it should contain a definite message; (8) it should inspire the listener to action; (9) illustrations should be used but well selected; (10) the sermon must have a practical application and not be just theoretical; (11) the sermon must have a powerful, climactic conclusion; (12) the contents of the sermon must be based on actual facts, without exaggeration; (13) continuity of thought must extend throughout the sermon, thus making it a unit or a whole; (14) great stress should be laid on grammar and the construction of sentences, so as not to leave a false impression with the hearer; (15) be sure to pronounce all words correctly; and (16) in presenting the sermon do it with zeal, enthusiasm and vigor using gestures where you feel it necessary, but always maintain a deep sense of reverence.

In addition to the above statements the minister must have a conscientious feeling that he is qualified and worthy to preach a sermon. He must recognize his privilege and feel the urgency of his message for the people. His message of "good news" should be preached in the face of any situation, regardless of how bad it may be, and he should speak the truth in love.

The purpose of the sermon is to bring the people into communion with God. It is not right to discuss any theological, political, or scientific questions from the pulpit. These questions can be discussed in mid-week meetings of the church. Do not preach sermons about which you are doubtful or on subjects with which you are not familiar. Only preach what God wants you to say from the pulpit. For this we might use Amos as an example, "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

From the time he enters the church, until he leaves, the minister is the focus of attention. Therefore, his personal appearance and mannerisms influence the people, as well as the message he delivers. If he has not combed his hair or shined his shoes or if he fingers a watch charm or button, it will minimize the effect of his sermon. In a word he must be blameless in every respect in the pulpit.

3. The Training of the Laity.

Vision is an essential characteristic for the successful minister. His plans for the future of the church must cover a period of five to ten years. If he is to carry out his plans he must have the co-operation of the laity. His executive and administrative abilities ought to be of such a nature that the laity will do the work with his help and guidance. If the laity is to assist in the future plans of the church they should have definite training in their respective fields of endeavour.

Undoubtedly we all recognize the importance of music in worship. For that reason we have developed and trained choirs to give us special music. However, we should offer the congregation the opportunity of learning new songs and singing together. In China this situation has been met by inviting the congregation to come one hour before the Sunday service and learn to sing together. The response to such invitations has been very favorable and there has been noticeable improvement in the quality of singing, which adds to the tone of the service.

Lay leaders have not only given assistance in the question of music but have helped as other responsibilities have been given to them. From time to time they assist the minister in the pulpit by reading the scripture, giving the pastoral prayer or even preaching the sermon. These people sometimes preach in rural churches where they cannot afford to maintain a minister.

In former days the pastoral work was always done by the minister. At the present time there is the tendency to train lay leaders also to do this type of work. The minister will often take a church member with him when making visitations. This not only unifies the church members but trains the workers.

In China we place great emphasis on family worship. Thus it is the job of the minister to train them for this worship as well as to provide new materials. In addition he goes to great lengths to make them feel the importance of Bible readings and morning devotions. Decorating the homes with things pertaining to Christianity such as pictures and mottoes, plays an important part, as it signifies to all who enter the home, that it is a Christian home. The selection of materials for such decorations is one more responsibility of the minister.

In China we have a great opportunity to preach to the non-Christians. To do this we have to get them to come to our churches. This is a large piece of work for the laity. Before they can be influential in this work they need adequate training and there is no one to train them except the minister. In his training, he encourages every member to bring a non-Christian friend to church with him each Sunday.

Active members are the best members in any church. The minister in his training therefore requests every member to parti-

cipate in one activity or one society of his church, and also prepares them to join one of the social activities for the welfare of the community.

There are four main things which every minister suggests his members recognize relative to Sunday worship, namely: (1) regular attendance; (2) being on time; (3) sitting in the front and being quiet; and (4) to bring their own Bibles and hymn books.

4. The Family Life of the Minister.

The success or failure of a minister sometimes depends upon his family. If he has a good wife she can contribute greatly to the success of his work. In China one of the outstanding requirements is that a minister have a very good wife. The basis of the church and society are found in the family. The minister's family should be an example for the members, and the members' families should be an example for the whole of society. In China we have the saying;—"Great men come from great homes, and are the priceless possession of the nation." Thus we can see that one great mission of the church is to establish fine homes which will produce great men. From the home of the minister we find the spread of fine Christian homes.

What do we mean by a good wife? Dean Brown in his book on "The Making of a Minister" said: "May the pastors' wives, like the daughters of the king in the ancient psalm, be 'as corner stones, polished after the similitude of a palace'. In character, solid and reliable as corner-stones—we will always know just where to find them! In culture, smooth and fine, the rough edges all replaced by grace and charm, even as the process of polishing brings out all the hidden beauty of the granite block! And by their ready sympathy and unselfish spirit, taking their appropriate places and colors in the pattern of life, fitting themselves with others into the wall of the temple 'after the similitude of a palace!' Character, culture and sympathy—may these qualities be in the young woman you marry and abound, to your everlasting peace, prosperity, and happiness. Strength and honor are her clothing. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children rise up, and called her blessed; and the heart of her husband doth safely trust in her."

The minister's personal life, the training of the laity and the minister's family life all contribute to the success of a good Sunday service. The sermon can be no bigger than the man who preaches it. Therefore live to preach and preach to live. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth—and to adorn the doctrine of God our Savior in all things."

"Despise not the ministry," said old Dr. Goodwin to Harvard students, "for God had but one son and he was a minister."

Challenge of Chinese Moslems

CLAUDE L. PICKENS

SEVERAL years ago on my first visit to Sian, that ancient and majestic capital of China, I purchased two rubbings. One was of the famous stone known as the Nestorian Tablet; the second was of a less well-known stone, though having a date even older than the first and recording an event as old as the story of the Nestorian Tablet. It tells of the coming of the Moslems to China and the erection of the first mosque. The first tablet is now a tomb-stone of a past event: the Moslem tablet is a record of an event in history which has carried on through thirteen centuries and is still a vital factor in the life of China. Disregarding the authenticity of the dates of these tablets, this fact remains, Nestorian Christianity and Islam came to China at about the same time: but the first died with the Mongol dynasty in the fourteenth century; the second blossomed into new importance with the establishment of the Mings under Hung Wu. A question we may well ask, which has not been answered is:—"What caused the first phase of Christianity in China to perish and at the same time made Islam to flourish?"

One may visit Sian in Shensi many times and be interested in the modern dress that is so rapidly taking the place of its old one. But the splendor and the grandeur of the Han and T'ang Emperors in the valley of the Wei is still there for those who have eyes to see and imagination to reconstruct. At no place is this glory better seen than in the quiet of the several ancient and beautiful mosques. The most stately, with its courts, platforms, summer houses, and tablets, has a dignity and charm easily appreciated by even the casual visitor. In the most ancient one, where the above-mentioned tablet was originally erected, the imagination can run riot and behold stalking about the ghosts of all the envoys of Central Asia and the Near East.

Here and at Canton and Ch'uanchow, the ancient port of Fukien from which Marco Polo set sail and from which Tsen Ho, in the reign of Yung Lo, the founder of Modern Peking, went out seven times to demand tribute from the lateral states of the South Seas and Indian Ocean—in all these cities ancient mosques bear witness to the early planting of Islam in China. Mohammedanism is proud of her history in China, and rightly so. It offers us a challenge and calls for deep searching of hearts. It makes us ask ourselves whether the modern version of Christianity, which came in with Robert Morrison and the Franciscans, is cognizant of the danger points which caused the so-called Nestorian phase to perish. May Christianity never again lose ground in China!

When travelling through Tsinghai several years ago we heard much of Ma Pu-fang and his reconstructive plans. Shortly afterward he paid a visit to Shanghai and Nanking. When he returned through Hankow he expressed himself as going back to make Sining, his capital, a little Shanghai. This Moslem general is practically in

control of the province, though his uncle, Ma Lin, who has just returned from a pilgrimage to Mecca, is actually its chairman. The present governor of Ningsia, Ma Hung-kuei, son of Ma Fu-hsiang, the Moslem leader of the northwest during the rise of Chiang Kai-sz, is able bringing order to the western end of Inner Mongolia. Thus Northern Tibet and the fertile plain of Ningsia are in the hands of capable Moslem leaders. One only needs to mention the name of Pe Tsung-hsi to realize his part in Chinese history during the past ten years. Few know of his Mohammedan background. Although the Moslems are only about five percent of the population they constitute a powerful minority.

For the past two years the Mohammedans have maintained a preaching hall in Shanghai. Other propaganda centers have been established in Hankow and similar large cities. On special occasions preaching bands have gone out on the street. During the 1936 China New Year they conducted open air preaching at the railroad station in Shanghai. From Peiping, over Radio Station XGOP, they frequently broadcast; another station has also been opened this year. These broadcasts are later printed in full in the very active moslem press. During the past five years a collection has been made of available Moslem papers. Forty-seven different publications are in the library of the "Society of Friends of the Moslems," twenty-seven of which are being published at this time. One of these, the *Yueh Hua*, still shows healthy life after eight years. Another, which was published for Sinkiang, appeared in Chinese and Eastern Asiatic Turkish. One published in Chinkiang is a daily paper with general news and one page devoted to Islam throughout the world. The secular press takes a good deal of note of Islam, especially where its leaders appear in public life. Some of these papers have articles explaining Islam to the general public. Mohammedanism is increasingly making a bid for China!

In 1932 an official of the Government wrote in the *Nan Hua Wei I* magazine an article in which he declared Mohammedans ate no pork because they were descended from the pig. The uproar was so great that Moslems from all over China protested to the Government with the result that the writer had to apologize and resign from his post. The magazine also was confiscated, the publishing house closed and the Government issued the first official edict on religious tolerance. Islam is evidently fearless in its determination and purpose.

In a town on the south-east border of Ningsia, near the Odos Desert, Islam holds unchallenged authority. All Islam in the province is controlled by the leaders there and its influence penetrates all the northwest. The city of Weichow was attacked last summer by the communists who, after a long siege, were driven away. On a visit of several days last spring one interesting fact stood out above all others—Islam's strength lay in its unity. In this town of ten thousand there was but one mosque. Whatever their differing shades of opinion they worshipped together in one place. Of all the mosques I have visited in China this in its beauty stands out above them all. We were told that here Islam had never been defeated by an outside force, a fate which so often befell neighboring cities. Unity of

purpose and zeal for the faith has made Moslems a power to be reckoned with.

In April 1937, 130 Chinese Moslems returned to Shanghai after a pilgrimage of more than four months to Mecca. This involved not only a sea trip of great length; to many from the northwest this was only about half the road travelled. From Hankow to Mecca and return the cheapest rate is one thousand dollars. Men and women invest all the savings of a lifetime in such trips. In Ningsia it was not uncommon to meet *ahungs* who had made the trip twice; one *ahung* was met who had done the trip three times.

Although in East China we do not think much of the Derwish Orders yet when we get to know something of what goes on we find that even in Shanghai branches of the Djahariah can be found. From Yunnan right north to Kansu and Ningsia, even Peiping and probably Manchuria, the influence of this order is felt. At Chiang Chia Chuan in Southern Kansu, near Tienshui, we found pilgrims from Yunnan, visiting Hsuan Hua Kang, the burial place of Ma Hua-lung, one of the early leaders of this Order. To say in Kansu and Ningsia that one has visited this place means much in friendship among Moslems in the northwest and most parts of China. The outstanding characteristic of this Order in its several ramifications is the reverence which its members give to their leaders, who, one might say, act as mediators between man and Allah.

Several years ago there came to us from Cairo a tract in English which was being used effectively in India. The Rev. M. H. Throop translated it into Chinese. This booklet, "The Law of Freedom", was given to a Mohammedan teacher in a Christian college in Shanghai. Last fall, after reading this tract, he and his family were baptized. It is such work as this which is taking an increasingly important place in the Christian program of China today.

For the past ten years there has been issued a quarterly, *The Friends of Moslems*. This English publication has as its definite objective the dissemination of information regarding Moslems, and the welding together of all those who are trying to make known to the Moslems in China the Gospel of Jesus Christ. It is an open forum for methods, means and other problems. Many in the homeland who wish to know and pray more intelligently for this work find herein the knowledge they wish.

During the visit of Dr. S. M. Zwemer in 1933 a young Christian Chinese in the Customs heard him speak about the need for a person to devote himself to the Chinese Moslems. This young man, though still in the Customs, devotes much of his spare time to the editing of the *Yu Mu Chi K'an*, the Chinese paper for Christian workers who are interested in Chinese Mohammedans.

A young Chinese Mohammedan man, who has acknowledged Jesus Christ as his Saviour and who is now preparing to go to America this fall to study under Dr. Zwemer, wishes to return to China to give himself to preaching to his own people. Another is now studying in a theological school in the north. Already a list of about a hundred Chinese Moslems who are Christians has been com-

piled. These are practically all in the central and eastern part of the country.

The China Inland Mission is outstanding in forging ahead in Moslem evangelism. Four members of their staff in the northwest are set aside as specialists in this work. Throughout China the consciousness of the Christian church is slowly waking up to the Moslem problem. We can only give thanks to God for this awakening and pray that the start that has already been made might soon become a great movement.

The church in China needs the strength of purpose which a converted Moslem can give it. It needs his singleness of purpose. Great areas of the Moslem population in China are still untouched by workers of the Christian church. In many places they have not even the example of a Christian life. Who in Shanghai, Canton, Hankow, Peiping, Tsinan, and other large cities in China are even conscious that such centers have large Moslem populations? What do you know about Moslems in the district in which you live? If you do know what are you doing in the way of showing them that he whom they call "Ersa" is the Saviour and Lord of them as of all mankind?

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New Areas of Relief

J. E. BAKER

MOST readers of the *Chinese Recorder* are fairly familiar with the work of the China International Famine Relief Commission. Many of them have participated in either its activities or its councils—or both. Others have observed, or at least have read about, its work in feeding the hungry by giving them work on the construction of public improvements; highways by which food may be quickly transported to famine districts, dykes by which the destruction of food and property may be prevented, wells and irrigation systems by use of which more food may be produced. Fully as important has been the introduction of rural mutual aid and co-operative credit societies by which farm families may extricate themselves from desperate situations, avoid slavery to the usurer and accumulate small surpluses by which to tide themselves over the inevitable "rainy day" or rainless year.

While remembering these physical and social services readers should not forget that these have been made possible by the generosity of thousands not only abroad but also in China. The confidence which led to this support by individuals and the Chinese Government itself was created not a little by the rigidity of the accounting system and the publicity given the accounts.

At the end of fifteen years, the C.I.F.R.C. finds all of the major principles upon which its activities have been based, now accepted as national policy. A National Famine Relief Bureau and a National Relief Reserve witness that the Government accepts, within broad limits, responsibility for preserving the lives of the people when they are threatened by natural disasters. Highways now connect all

the provinces and practically all cities. Numerous river commissions are aggressively approaching the problem of flood control. Provinces are building new irrigation systems. The Ministry of Industry now has a bureau to promote and to control co-operative credit societies on a national scale. In charge of this bureau is the former Executive Secretary of the C.I.F.R.C. and staffing many of these other government activities are men who received their first experience in similar work supported by the C.I.F.R.C.

Today, articulate China is fully concious of the importance of improving the conditions of life among the masses. No matter how little or how much the C.I.F.R.C. contributed to this fact, the fact is history.

With the governments, national and provincial, assuming on so large a scale the burden of highway construction, flood prevention, irrigation and co-operative credit, the C.I.F.R.C. is now free to pioneer in certain fields of relief and famine prevention hitherto neglected. The number and the extent of these fields is dimly felt rather than distinctly seen. But they may be understood somewhat from a few examples.

A well-digging fund is being maintained on a loan basis whereby reliable farmers in approved districts may obtain the funds necessary to add well-irrigation to their property. Already this fund has been "turned over" about three times. In other words, a fund which began with $1,000 and now exceeds $6,000, has financed more than $14,000* worth of wells. In Tinghsien, Hopei, within which something over a thousand wells were dug as a relief measure in 1921, about 20,000 wells have been dug since, putting eighty-five per cent of the irrigable land under this form of protection from drouth famine. The force of example is incalculably strong.

Out in western Honan, assistance is being given a missionary who is experimenting with deep-well pumping for irrigation. From these experiments it is hoped that cost data may be derived so that the over-optimistic may be spared great losses and disappointment, while greater production may be stimulated in favorable areas.

In southern Shantung last year a certain *hsien* called attention to the destruction annually caused by a wash from adjoining mountains. C.I.F.R.C. engineers laid out a system of dykes by which to control it, supervised the construction, most of which was by locally assessed labor, and gave some financial assistance whereby to feed the laborers from a few villages which were in a bad way.

In Shunhwachen, western Kiangsu, in 1935, relief was given, famine prevention was furthered and private property improved, all with the same dollar, and ultimately at private expense. The C.I.F.R.C. advanced the money in first instance and suggested the technique. The money has been out on loan an average of only two years. Less than $5,000 was involved, but nearly 10,000 people were helped over their worst period, and 136 villages have improved their water reserves by perhaps one hundred per cent. Furthermore, they

*All Chinese currency.

have received training in self-help, so that next time something similar happens they will probably be able to obtain private capital in first instance with which to finance their relief and improvement program.

To organize 136 villages is no little job, but it must be remembered that these 136 villages represent less than one-tenth of the average *hsien*. These 136 villages combined represent an area and a population too small to command, ordinarily, official or other public attention. But 10,000 people are too many to be calmly ignored when threatened with starvation. This case at once exemplifies how the C.I.F.R.C. can supplement usual government activities and the extent to which relief organizations must be developed if the people of rural China are to enjoy the same degree of security as those of other forward looking countries. And right here let it be added, the time has gone by when observations like the above may be answered with a shrug, a tolerant smile and the inflected ejaculation "Oh, China—!" These four instances from four different provinces merely illustrate how various are the opportunities.

The time has come when mere central organizations in the capital or the metropolis are no longer sufficient. The vagaries of nature are such that ten or a dozen villages can easily be reduced to starvation while those about them are in comparative comfort. When ten or a dozen villages make up only a very minor fraction of a *hsien*, one can easily understand how difficult it is for hundreds, even thousands, of people to be in acute distress, with officials and relief societies, as now organized, none the wiser. This situation gives both the impostor and the unscrupulous politician a wonderful opportunity. Already the bogus relief solicitor is "working" the cities. Inevitably, relief financed from a distance, will be allotted according to the "face" of the representative who asks rather than according to the need of those who suffer.

The C.I.F.R.C. has branch committees in thirteen provinces. For the most part these committees are dormant during intervals between emergencies. Because of the distances between headquarters and field they are inevitably somnolent for a period after actual need has arisen. Yet they render a valuable service as a means of verification or correction of unauthenticated rumor. They are invaluable as liason agencies once relief efforts are begun.

But the principal weakness in the C.I.F.R.C. "set-up" is its lack of an emergency reserve. Because of such a reserve, the American Red Cross can go into action at once. Food, clothing, transport can be commanded instantly. An appeal for funds at such a time usually results in a replenishment of the treasury if the disaster is on a large scale and spectacularly appeals to human emotions. The annual "Roll Call" accomplishes the same purpose when the relief given is on a smaller scale, or under conditions which are not so dramatic. The C.I.F.R.C., by contrast, and every other similar organization in China, cannot move until funds have been collected, Thus, months pass before relief can be given. And even the preventive work suffers, for during a time of famine labor is more

plentiful and can be hired on a subsistence basis instead of on a competitive basis, as so often happens when the period of rehabilitation arrives.

What China must have, in time, and what the C.I.F.R.C. hopes to produce (under whatever name) is an organization that will do for China what the Red Cross does for America. To do this there must be set up in every city, ultimately in every *hsien*, and perhaps in every *chu* a volunteer committee of citizens who once a year will make the "roll call," who in emergencies will first mobilize local resources for relief and afterwards will underwrite appeals to the outside, and who during interval years will, so far as practicable, spread information on rural improvement technique as developed and approved by the C.I.F.R.C. and other reliable agencies.

In the early history of the Red Cross, American churches took a leading part in developing and spreading the organization. In China the Christian church would do well to organize in every community where it is represented a volunteer committee of the C.I.F.R.C. If this work must wait until organizers from headquarters can visit each community, it will never be done. If every mission headquarters will attempt to familiarize its pastors with the details involved and impress them with the need, China can be fairly well organized for relief within a decade.

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Giants and Giants

MURIEL CALDWELL PILLEY

"THE Giants are gone," says Mrs. Buck in a recent number of *Asia*. Yes, "the giants are gone"—at least almost gone—that race of "men and women with their leathery skins and hard mouths and bitter determined eyes" of whom the famous authoress writes with such a puzzling mixture of nostalgia and scorn. There are evidences of their existence: here and there an octogenarian vaguely resembling Pearl Buck's old war horses; here and there a legend of satanic temper, of Homeric quarrels or of insanity; numerous "little flocks" that haggle ever the Mosaic Law and rituals of baptism and the Sacrament; greatest evidence of all—the giant houses, full of giant drafts and giant rooms, edifices suitable only for the homes of giants such as Mrs. Buck describes. Perhaps these were the scenes of those mission meetings that clouded Mrs. Buck's childhood—those interminable mission meetings waged by "proud and quarrelsome and brave and intolerant" men and women, shouting their "bitter words." One can only guess, for the mission meetings of these days, attended by "weaklings" ("there is no taste in them") are quiet affairs with only occasional human explosions to liven them. Yes, Mrs. Buck's giants are almost extinct. She deplores them; yet she mourns their passing.

I asked a dear lady in her 71st year, who after a lifetime in the work is now retiring, whether there ever were such giants and such scenes of violent warfare between them. She smiled reminiscently and quietly said, "I've seen times pretty warm." Her gentleness sham-

ed the hot vindictiveness that Mrs. Buck's words had aroused in me, for she saw those men and women as a whole and not in part. They were not all "giants." It was such as they who labored ten years in this city of Foochow for a single convert; it was such as they who were undaunted by the hatred, the suspicion, the terror of those early years; it was they who founded schools, orphanages, hospitals, and innumerable churches, and gave China its real Christian leaders. Among the giant wars and quarrels there must have been moments —like tares in the grain field—moments of tolerant, Christ-like "weakness."

They did a great work; they were true giants in their time, but their time is not now. The giantism of one generation is not that of another. I would see those giants of a past generation not with the embittered vision of Mrs. Buck, but with the amused, tolerant, appreciative vision of my white-haired lady in her 71st year, who is just retiring from life spent in the "work."

My parents, like Mrs. Buck's were (and are) missionaries,—although I must confess not "giants." My father like Andrew traveled the district—not on a white mule but on his two feet. Usually he carried a gun; and often his alloted days at a village were extended at the urgent request of the people, so that he might stake out his goat an have a try for some marauding tiger. Sometimes his journeys took him into wild mountains, where as middle-man he urged bandit chieftains to lay down their arms and accept the government pardon. The stories of these journeys are told elsewhere in his own style and do not belong here. From these trips he came home, back to the outport compound, to mother and the five of us; he came back full of stories, often smelling of gun-oil and of tiger and wildcat, bringing often strange birds, or beetles or bats or snakes to be sent to museums in America. We were brought up with the words "formaldehyde" and "taxidermy," as well as with "—and now abideth Faith, Hope and Love" and "Beulah Land."

Sitting in the lamp light, we listened to his stories and looked forward to the brief days he would stay home before his next district trip. For on the afternoons of those home days after mornings at a typewriter raising gifts for schools and churches, he would put on his khaki hunting togs and off we would go—those of us old enough among the children of the whole mission—to the hills outside the city wall. In the spring he carried a long stick. With the powers of magic it discovered birds' nests—the thrush's, the warbler's, the crake's—hidden away in tall clumps of sword grass or among the slender reeds of country ponds. In the winter he carried a gun; usually we would come home with several pheasants tucked away in the copious pockets of Papa's hunting coat. Poor Pearl Buck! I am glad that my father was not a "giant" and my mother not an "exile." I am glad that my education concerning hellfire and damnation was neglected, that I was taught to climb cliffs and fish for "lowpows" in the stream below the city wall; that I was taught to love the God of love.

Yes, I am one of these weaklings. I talk of "tolerance and mutual esteem," I unfurl no Baptist, Presbyterian, or even Methodist battle flag. I behold with joy the erection of union hospitals, union high schools, union kindergarten training schools. I believe in "liberalizing education and friendly relations and all such gentle, feeble things." I believe in peace, not war,—not even the "wars of God," whatever they may be. I know that I am weak; I know that unless each morning I kneel and say, "Take my hand in Thine," I shall probably shout bitter words at someone or go crazy over the cruelty, the suffering of this beloved land.

"The real story of life in a mission station has never yet been told. When it is told it must be told.....with such vast understanding and tenderness and ruthlessness—" Mrs. Buck is right. One can only regret that she has not this understanding and this tenderness.

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An Old Shanghai Church*

THE IMMACULATE CONCEPTION CHURCH

Historical Data,

JOHN J. O'FARRELL

1605—Father Lazarus Cataneo, S. J., was the first missionary to visit Shanghai. When Hsü Kuang-chi returned from Macao he began his lay apostolate and in 1609 presented sixty Chinese to Father Cataneo for baptism. Father Cataneo and other missionaries cared for Hsü Kuang-chi's chapel, other private chapels and the Christians who frequented them.

1640—Owing to the increase of Christians the need of a church became imperative. Consequently Father Brancati bought a Chinese house, demolished it and with the materials built a residence for the missionaries and a church which he dedicated to the Immaculate Conception. The Emperor, Tai Tsung Wen, the President of the Board of Rites, the assessor of the prefecture of Sungkong and several other dignitaries sent inscriptions as a testimony of their respect for the Catholic religion.

1644—Here came the end of the Ming dynasty. During the following four years Father Brancati bought more land and houses, increased the size of the church, and baptized about 3,000 Chinese.

1651—Father Brancati was honored by a scroll from the Mandarin in charge of the prefectures of Suchow and Sungkong.

1664—An edict revoking the liberty to preach religion, was promulgated in the third year of the reign of K'ang Hsi. All missionaries were ordered to go to Peking. That same year

*See Frontispiece.

Father Brancati left for Peking after distributing his personal property and real estate to various Christians and placing the church under the protection of his close friend, Chang Yu-ming, the mandarin of the Sungkong prefecture. Father Brancati was subsequently exiled to Canton. A few years later the above-mentioned mandarin was replaced by another, named Kao, who used the church and residence of the missionaries as his dwelling place.

1669—In the eighth year of his reign K'ang Hsi obtained full power. In January 1671 he gave permission to all the missionaries to return to their churches. Father Brancati prepared to return but died in Canton on April 25, 1671.

A few months later Fathers Gabiani and Couplet brought the body of Father Brancati to Shanghai. As they neared Shanghai sixty finely decorated junks filled with Christians escorted their ship up the Whangpoo. The sub-prefect, Kan Wen-chang, sent them the key of the church and many fine presents.

1672—Some time during the month of January of this year Father Brancati was buried in a cemetery near the south gate on one of the pieces of land that he had received or bought many years before. The church was then restored and beautified. The sub-prefect sent an elaborate marble commemorative tablet on which was carved a succinct but complete history of the church.

1674—At this time Father le Favre elevated the main sanctuary and constructed two side aisles.

1675—Father Couplet enlarged the sanctuary and repaired the walls.

1676—A scroll, written by the Emperor K'ang Hsi himself, in 1671, was received.

1693-96—The church was further embellished. The residence occupied six mow of land and contained about seventy rooms. Each year in Shanghai and its environs there was a yearly average of about 4,800 baptisms.

1722—The death of the Emperor K'ang Hsi.

1724—In this year the church was confiscated in accordance with the edict of Yungcheng, son of K'ang Hsi.

1730—The church of the Immaculate Conception or Old Catholic Church (so called to distinguish it from another Catholic Church) was converted into a temple of the god of war, and the residence of the missionaries became a College of Letters. The rest of the land and the houses belonging to the Catholic church were also confiscated.

1812—Despite such adverse circumstances there were still 1,800 Christians in Shanghai.

1846—Though some freedom had meanwhile been given to the missionaries the Tao Tai of Shanghai refused to restore the

church. In May 1847, however, the cemetery, where Father Brancati was buried, was restored.

1861—On Feb. 19, 1861, after the repeated requests of the French authorities the church was restored on the condition that when the god of war was being removed its eyes should be covered with red paper. The church was officially re-established on April 7, 1861. A large procession through the streets was held in thanksgiving for the re-opening, after the long period of 137 years, of this treasured monument to early Catholicism. After four years of involved litigation the then College of Letters (formerly the residence of the missionaries) together with many other buildings were finally ceded to the Catholic Mission.

When the missionaries returned scarcely any vestige of the original church was to be found except one scroll and a few portions of the walls and columns.

Soon after the restoration of the church a boarding school was started with about seventy pupils. About the same time, also, was begun an infirmary for the poor.

1885—A special training school for catechists was started.

1874—The church was repaired and enlarged.

1897—Church entirely repainted.

Owing to the great development of other churches in Shanghai, St. Joseph's and St. Francis Xavier's with their multiple parish activities, and the establishment of St. Joseph's Hospice, the Church and parish of the Immaculate Conception have not been greatly developed. At present there is only one resident Chinese priest who cares for the spiritual needs of the Christians who live in the immediate vicinity.

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Power for Service*

T. T. FAICHNEY

THERE is a growing recognition today, not only in religious circles, but also among men of science, that the chaotic conditions in the world are due to our bankruptcy of moral and spiritual power. In this land of China, General Chiang Kai-shek has seen that, and very wisely has initiated the "New Life Movement" to parallel the phenomenal material progress that is inevitable within the next two decades. Consequently it is not the theory of an idealist, but the reasoned belief of a realist, to say that our primary need in the world is the power of the Holy Spirit of the Living God, to control and to direct the life and the thinking of man.

God has given man dominion over all his creation. Nature's forces are harnessed; to the men of science, God has revealed his secret storehouses; we know that in the Father's world, there is

*Sermon preached at Union Church, Tientsin.

bread enough and to spare for all the children of man. But man, who has effectively asserted his power throughout the world, has just as ineffectively asserted his power within himself. Fear, egotism and selfishness, have created a discord in the Father's world. From these we can be freed, only by the intervention of the supernatural, immanent, power of the Holy Spirit of the Living God!

Is This Power Available?

Is this power available for us? Ever since the Spirit of God brooded on the waters, and out of chaos brought cosmos, God has been seeking to break through into the life of His creatures. Abraham, Moses and the Prophets of Israel knew the guidance of the Spirit: and in Greece, Socrates with his "daimon" had that same illumination.

The fulness of revelation finally came when "the Word became flesh, and dwelt among us" in Jesus our Lord. Here was one, utterly surrendered in life to the will of his Father; absolutely pure in his moral life, which life, under the direction of God, was consistently controlled by purposive, intelligent goodness, so that in him, there was room for nothing but God. In the Gospels, we have a record of life at its maximum, bubbling over like a spring of water; never exhausted and always satisfying. Life under the control of and directed by the Spirit of the Living God.

Was The Power Withdrawn?

Was the abundant victorious life withdrawn when Jesus left this world? He would be a strange God, indeed, who would reveal to us the standard of "the life that is life indeed," and refuse to us the enablement for its realization! Could God be content to be a transcendent Deity looking down on the vain struggles of man with his puny, futile efforts to lift himself? Ever and always the Word is striving to become flesh. Ever God is saying, "Behold I stand at the door and knock," for he is the God of Jesus, who said:—"If ye being evil, know how to give good gifts to your children, *how much more* will your Father in heaven give the Holy Spirit to them that ask him."

The dynamic experience of Pentecost was the logical sequence of the Incarnation. The spiritual power of The Son of God was made available to all the sons of God. Hence at Pentecost, a group of God's folks, united in heart and mind, "of one accord in one place," suddenly became conscious of the power and presence of the Spirit of their risen Lord. They themselves transformed, they became the vehicle by which the the Spirit of the Living God transformed the world! Granted compliance with the necessary conditions, there is no reason why the experience of Pentecost should not be the norm of spiritual life for the Church of God today. It is not we who are waiting for Pentecost; it is Pentecost that is waiting for us!

How Is The Power Available?

How can this dynamic spiritual power be made available for us? When we contrast our own weak anaemic spiritual life with that of Jesus and the early church; and our lack of that radiant quality, which characterized those first century Christians, I am sure we feel like saying:—"Lord, give me this water of life; this spring of water bubbling over, that I thirst not; that I may know this life that is always satisfying and never exhausted!

How shall we know this power, that will make us personally adequate to every situation; that will make us soul winners for Christ? Let us look once more at him, who had all power given unto him; who was adequate to every situation, and who did win men and women for God. He did perfectly fulfil all the conditions necessary for spiritual power: and indeed, gave the secret of power to his followers. "Be ye perfect, even as your Father in heaven is perfect," for it is the pure in heart who see God. There is the condition for the power of the Holy Spirit.

Now, it is right at that point, we may evade the issue and lose everything. We may excuse ourselves by saying that of course, Jesus was demanding an impossible idealism, when in fact, what he was asking was candid realism, as a condition of spiritual power.

Of course we are not perfect. We are very far from moral purity. When we are honest with ourselves, we know that we are not like Jesus. All that is true. That is where in our case there is need for honest confession, for "if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Confession of sins, one by one, is not always pleasant, especially in the presence of another. It may be as painful as a surgical operation. But it is the necessary condition to spiritual power. I have had enough experience with men and women to know, that following on that confession and cleansing, to the life surpendered to God and determined to allow nothing into the life but what God willed; to that life, there comes an inflow of spiritual power. Jesus becomes a living, bright reality: and because he is himself a new creature in Christ Jesus for him all things become new!

Why Be Good?

The value of a standard of morals is very much in question just now. More and more we are going to be pressed for a reason for a moral standard. We can give the usual answers—public opinion; the Ten Commandments; or common decency. To me the only adequate answer to the question. "Why be good?", is that moral purity in thought, word and deed is the necessary condition for knowing God and for knowing spiritual power. Just as with the radio, there has to be perfect adjustment to the wave length of the station, to get all that station has to give, so there has to be drastic, disciplined, daily adjustment in facing up to the moral standards of our Lord to experience the power of the living God

in constructive, purposive living; to be through Christ adequate for all things!

Keeping The Contact

The prayer-life becomes more than just "saying prayers," a duty performed night and morning. Private devotions are no longer a spasmodic effort but a daily necessity. In the quiet of the morning hour, it is not so much, "give me," but like the penitent prodigal, it is "Father, make me." Petition gives place to communion in the quest for the presence of the Living God.

"Breathe on me, Breath of God,
Until my heart is pure;
Until with Thee, I will one will,
To do, and to endure."

There, in the Holy Place, dynamic power will be transmitted for the day's task; direction will be given for the maximum use of that day in positive radiant living which, by its very contagion, will bring near the Kingdom of God. The seeker will come to the assurance that the sons of God, are those who are guided by the Spirit of God; and when he does, then the peace of God, that surpasses all our dreams, will be his. For him, religion has passed from a philosophy; it has become an experience. He has touched Reality! He knows God!

Power—What For?

Empowered by the presence of the Spirit of the Living God, Jesus went forth from Gethsemane, to accomplish his life's purpose by the strange way of the Cross; that he might release new powers and bring untold blessing to mankind.

As it was with the Master, so it will be with his disciples. The Word is striving to become flesh. There is no greater adventure to which we can commit ourselves, than to go into the Presence of God, and with drastic realism say:—"Thy will be done," and then, dare to do what God commands! Are we willing to go all the way with Jesus, even if.....it means a Cross! And with the Cross, the knowledge of God! Are we willing to do it, for the sake of China's millions?

"Give me twelve men, who are wholly surrendered to God, and we will convert the world." So said a great Christian statesman; but this was the price he had to pay in his dedication, and the qualifications he asked of his followers.....

"To give, and not to count the cost.
To fight, and not to heed the wounds:
To toil, and not to seek for rest:
To labour, and not to ask for any reward;
Save that of knowing that we do Thy will."

Opening Worship for Women's Meetings*

MRS. FRANK C. ATHERTON

"There is a continuous cry in the land—'How can worship and the devotional opening of meetings become a natural and essential part of our working togother; how can we find in them sources of power instead of just opening exercises?'"

WITH these sentences we are introduced to a little pamphlet by Ruth Perkins issued by the *Women's Press*, in response to an increasing demand for constructive help along this line of Association group work. Our Honolulu organization craves an answer to these same queries and toward this end your special committee has been giving much thought. We submit the following as suggestions only, to be used in part, in *toto*, or not at all, in accordance with your desires. We have aimed to be concrete, but not too detailed, realizing the valuable contribution that may be made by the individual leader thru her own experience and interpretation.

The pamphlet just mentioned cites two dangers that group worship faces:

First, that the devotional service become mere routine, mere habit, mere recognition of the tradition that is the way to open a meeting—thus leaving the worshiper after each repetition less responsive to it.

The second danger lies in the unfortunate limitation of both methods and leaders, when one assumes, as is often done, that only recognized "specialists" in religious thinking can take charge of the worship period.

With a desire to avoid both pitfalls, we have made an effort to suggest varied programs, some with new approaches to stimulate thinking on old emphases; some which provide considerable latitude for individual interpretation by the leader; others which are primarily for group participation; all of which, we hope, can be made inspirational and worshipful.

A. PROGRAMS IN SERIES

1st—Biographical Service

This is a series of very short but pithy and informative biographical sketches of outstanding women, which seek to present answers to the theme question—"What are the spiritual qualities that make certain women pioneers, leaders, beloved, wise and understanding beyond other women; what made their lives valuable to other people?" Here is a list of suggested personalities:

*This paper was prepared to meet the needs of the Board of Directors of the Honolulu Y.W.C.A. It aims to offer suggestions for monthly devotional periods not to exceed ten minutes in length and to be different in content from material previously used by this group. This will explain the absence of much that would otherwise be included as basic and to-be-expected along lines of such programs.

Alice Freeman Palmer	Helen Thoburn	Grace Hoff
Mabel Cratty	Ting Shu Ching	Florence Simms
	Grace Dodge	
Maude Roydon	Jane Adam	Era Botzner

After each sketch a prayer would follow in keeping with the thoughts presented. This type of service makes the worshiper conscious of kinship with other women in their search and aspiration toward the good, the true, and the beautiful; in their efforts to grapple with difficulties, and in their reliance upon an optimism and faith that makes for achievement,—and all this is contagious.

2nd—Group Participation

"Today there is a tendency to minimize the value of the responsive or antiphonal service, looking upon it as a formality—best when most brief."—L. G. Williams.

The reason for this attitude he ascribes to the fact that the content of much of the material in use today is too limited to traditional topics; interest is not aroused and held when modern expression of ideas and approach to them is lacking.

"Vocal co-operation of leader and group in the development of a given theme is one of the oldest forms of religious expression. When successful, such a service should make for spiritual unity, but material *must be vital;* there should be not a formal repetition of mere words, but a living concurrence of mind and heart in the development of ideas and moods."

These quotations form the gist of an introduction to a volume which Mr. Williams has himself compiled to meet this need as he sees it,—*"Antiphonal Readings for Free Worship."* A Topical Index lists 200 items which harmonize with the occasion. Much of the material is scriptural from both the Old and New Testaments.

Besides this, there are stimulating and inspiring pages from the writings of Confucius, Gautama the Buddha, Elbert Hubbard, Kahlil Gibran, Emerson, Tagore, Zoroaster, Wordsworth, Mohammed, Edwin Markham and many others. It is truly a rich source of material for this type of worship, and a book which can be used in many other ways.

3rd—Study of the Life of Jesus

Kahlil Gibran, author of "The Prophet," has written another book called "Jesus the Son of Man: His Words and Deeds as Told and Recorded by Those Who Knew Him." And there follows in Gibran's beautiful and imaginative language the utterances of seventy-seven contemporaries who knew Jesus—James, Anna, the Mother of Mary, Rafea, the Bride of Cana, a rich Levite in Nazareth, a Shepherd, a widow in Galilee, Judas, John in his old age, a neighbor of Mary, Pilate's wife, Barbbas, a Roman sentinel. It is illuminating, thought-provoking and inspiring. For a group of women committed to a purpose which includes the endeavor "to seek to understand Jesus," a series of worship periods based on this book would surely prove most satisfying and helpful. Such a series

might be made to include only the comments of Gibran's women characters, or a general selection from the seventy-seven individuals cited by him. Stimulating material along this line would be very easy to secure supplementing this, or perhaps preferable to it.

B. SPECIAL PROGRAMS

1. Any planned series of devotional programs such as have been suggested should be elastic enough in the time span to admit of the introduction or substitution of special features for specific occasions. Surely Christmas and Easter should have particular emphasis at these seasons. Books of beautiful poems dealing with these themes are available; notably, "Christ in the Poetry of Today," and "Lyra Mistica" by Albertson. At least one meeting a year and perhaps two could bring to us the thought of the hour thru such lovely forms of expression. John Oxenham is a source of inspirational and devotional poetry, as are many poems from the pen of Angela Morgan. A beautiful Christmas worship service, arranged with responses, prayers, poems and music (which latter could be omitted if desired) is found in the book called "Christian Worship for American Youth." "The New Hymnal for American Youth" carries twenty-four pages of devotional poetry. It is topically arranged and, perhaps because written for youth, it is direct, simple and very rich in material.

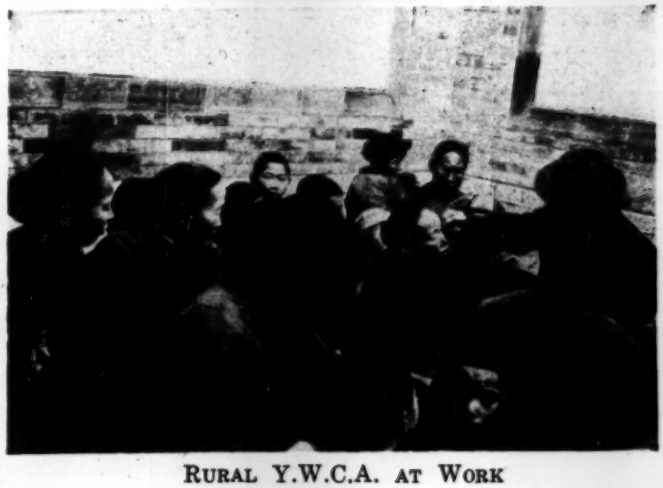
2. Germane to a meeting at beach or camp would be a devotional period in which thought is directed to the beauty of the out-of-doors, —hills, the sea, stars, growing things. "Services for the Open," a little book arranged by two Y.W.C.A. secretaries, has fascinating material along this line. A chapter called "Through Nature," found in Dr. Albert Palmer's "Paths to the Presence of God" is likewise most suggestive and helpful.

3. We should avail ourselves also of the contributions which can be made to our worship period by those who are with us temporarily—national secretaries, visiting board members, especially invited guests. Their contributions, of course, would be of their own choosing, and we should gladly adjust our own programs to make a place for such opportunities.

C. PRAYERS

If the purpose which this worship period is designed to fulfil is to be realized, much thought should be given to the prayers used. Some one has simply defined prayer as "an expression of our desire to be and keep in close touch with God." Here then is the emphasis of our worship service. The prayer may be in the words of the leader herself, or a prayer may be chosen that has been phrased by some one else, care being taken to have it in keeping with the theme and mood of the service.

If the leader prefers not to voice her own prayer, there are many sources from which they may be secured. Perhaps most loved by many are "Fellowship Prayers" issued by the *Woman's Press*: "The Temple Book of Prayer" by Archer; a "Book of Prayers" written for use in an Indian college, bringing us, the writer says, the influence of Tagore. Many beautiful prayers are in the "New



RURAL Y.W.C.A. AT WORK

Top:—Women at Fushan, Shantung, making jar cover from leaves of poplar tree which are bound together with their stems.

Center:—Women of San Shu Hsiang, near Nanking, making shoes as a relief supplement to their incomes.

Bottom:—A weekly clinic near Nanking.

Courtesy of Y.W.C.A.

RURAL Y.W.C.A. AT WORK

Top:—Members of Folk School engaged in street cleaning campaign at San Shu Hsiang, near Nanking.

Center:—Class of young women learning to be leaders in New China.

Bottom:—Girls and women from six villages meet in Inter-Village Conference with college women present.

Courtesy of Y.W.C.A.

Hymnal for American Youth," "Services for the Open," and in "Christian Worship for American Youth." I would indicate also a little book of short prayers called "What He Lived By." The "He' referred to is Edward Increase Bosworth, formerly Dean of Graduate School of Theology at Oberlin, and this collection of his prayers was made by some of his students who loved him. John R. Mott says: "Many who never saw or heard Dean Bosworth will have their sense of God-consciousness deepened by making their own these ascriptions of Praise and Thanksgiving and Intercession."

D. MUSIC

Is the brevity of the time allotted to our devotional period the excuse offered for the non-appearance of music at our meetings? And yet—"music is praise; music is aspiration; music gives beauty to prayer." There are occasions when a group can enjoy it as a vital, integral, beautiful feature of worship.

E. MISCELLANEOUS SUGGESTIONS

The following question was asked of four women interested in the Y.W.C.A. "If yours were the responsibility to arrange some of the devotional periods of our board, what is the type of service you would wish to offer?"

1. "I should love to have a worship period similar to the one last month held in our own chapel. It was easy really to worship there, but the chapel must be larger in order to accomodate our entire group. I suggest that the makai walls be moved farther out, taking in a part of what is now used by the Employment Department. With a larger chapel the atmosphere and environment could be made really worshipful and we could feel a real uplift in our services there; even a silent meeting there could give this."

2. "The type of service that is most helpful to me as a listener is the one in which the leader quite informally presents a thought close to our personal problems and experiences. Formal responsive services do not grip me, though I know many of them are beautiful."

The first thought above bears out the comment of one writer who says: "The content in most instances needs to be that which arises out of the daily life of the group which is to worship, and needs also to recognize some common fund of experience of the group as a whole."

Perhaps this is the place to call attention to the fact that a responsive service to be interesting and helpful must be direct and simple in its form. Long and involved written sentences give a mental or intellectual emphasis, primarily. The eye is busy watching for a comma where breath may be taken. Often the complete purport of the sentence is so long in coming that we find our minds a blank so far as its spiritual significance is concerned.

3. "As to the question of devotions, I am quite an opportunist. I like to have the theme linked closely with the main topic of the meeting. I have made a habit of clipping things I like and keeping

them in a folder called 'Religion' or 'Worship.' This includes prayers and extracts to which I turn frequently."

In this connection, I quote from the pamphlet first referred to:

"One needs to cultivate a habit of gathering materials to be used in building worship services. It is not enough to have lived deeply, faithfully and reverently; one must have at hand a wealth of materials collected in season and out. A folder or notebook to receive each article of expressed religious discovery or contemplation or aspiration that may later fit into a service becomes indispensable. In this way one has at hand materials which may be woven swiftly into a service of worship and the folder becomes a storehouse for one's most treasured gleanings."

Very helpful might be an interchange of gleanings from our composite "Board Scrap-book." We exchange recipes of food for our bodies; we exchange books and magazines—food for our minds; why not also food for our spirit?

4. "I am increasingly interested in the universality of religion, —in the outreach of all peoples to God. I would love to develop a devotional theme by bringing together writings pertinent thereto taken from Christian, Confucian, Buddhist and Indian sources. In other words, I should like to emphasize the points we all have in common when we think about God, and most peoples do."

This calls to mind the little poem "in which Gamaliel Bradford has crystalized the wistfulness of our age for God" (Palmer).

"I think about God,
Yet I talk about small matters.
Now isn't it odd
How my idle tongue chatters
Of quarrelsome neighbors,
Fine weather and rain,
Indifferent labors,
Indifferent pain,
Or some trivial style,
Fashion shifts with a nod,—
And yet all the while,
I am thinking of God."

You may recall the experience of the anthropologist among the savages of the upper Amazon, who on one occasion attempted a forced march of three days through the jungle. The party made extraordinary speed for the first two days. On the third morning when it was time to start the natives were found sitting solemnly, making no preparation to leave. On asking the chief what the trouble was he received the answer—"They are waiting; they cannot move farther until their souls have caught up with their bodies."

It is our desire and yours that group worship periods should be moments when our "souls can catch up with our bodies,"—then we can move forward in body, mind and spirit to the work ahead.

RESOURCE MATERIAL

Planning Services of Worship—Ruth Perkins
Alice Freeman Palmer—George Palmer
Mabel Cratty—Burton
Maude Roydon—(Century—March, 1928
N. American Review—Dec. 1929
Christian Century—June, 1936
Good Housekeeping—January, 1928)
Grace Dodge—Abbio Graham
Grace Whitney Hoff—Carolyn Patete
Helen Thoburn
Era Betzner
Ting Shu Ching } Woman's Press
Jane Adams—Lynn
Florence Sims—Bisgrafly
Antiphonal Readings for Free Worship—Williams
Jesus, the Son of Man: His Words and Deeds as Told and Recorded by Those Who Knew—Kahlil Gibran
Christ in the Poetry of Today—Elvira Slack
Lyra Mistica
Christian Worship for American Youth—Athearn
New Hymnal for American Youth—
Poems—John Oxenham
Poems—Angela Morgan
Services for the Open
Paths to the Presence of God—Palmer
Chapter: Thru Nature
Fellowship Prayers—Woman's Press
The Temple Book of Prayer—Archer
A Book of Prayers written for use in an Indian College
What He Lived By—Sixty Prayers of Dean Bosworth.

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What the National Christian Council Overlooked

LEWIS L. GILBERT

I WENT to Shanghai with regard for the National Christian Council as one of the most important elements in the Christian movement in China and as one of its most effective agencies. I came away confirmed in my expectations of the promise in the organization and its principles, and likewise newly aware of some of its defects.

To one who had not previously attended a Biennial Meeting of the National Christian Council, it was the matters which did not get attended to which seemed to be the most significant fact about this year's meeting. On the return trip home and after my arrival home, I have found myself continually contrasting the accomplishments of the Biennial Meeting with the vital suggestions made for our consideration in the General Secretary's address. His address was a call "to discern the signs of the times and to know what we ought to do." He left us in no doubt as to what his own inter-

pretation of this requirement was. Referring to the "hazardous situation" with which unstable political conditions face China, along with the other nations of the world, he asked, "What will the church do? How fares the Christian movement in China in the face of this political change?" Speaking to the need for furthering national unity, he challenged, "What part can Christians play in furthering the cause of national unity? Are Christian forces united?" As he approached the international question, he came to us with these words: "What contribution has the Christian church to make in the promotion of world peace? What is the Christian attitude toward war?" It is interesting to me to recall that the only other time that this living subject was mentioned in general assembly was when the repudiation of war was made by one of the fraternal delegates from Japan!

Calling our attention to economic reconstruction as one of the signs of the times, the General Secretary reminded us that "Economic change.....has brought about many modifications within the sphere of religion.....It has sometimes, through material prosperity, ground under its heel all spiritual life. It will affect our policy, methods and programs as churches and Christian enterprises

Again he bid us look at intellectual signs: "In the realm of philosophy pragmatism is most welcomed and utilitarianism well received. This is a passion which conditions actual life and affects the details of every man's doings. What effect has this passion on our religion? Is the message of the church practical? Does it meet all the needs of men's lives?" He urged us in considering the needs of students in the modern day to realize our "need to know whether our education has equipped our students for life and brought them in touch with spiritual realities."

Finally he warned us in these words: "The Christian movement in China has in some way lagged behind other movements. Now is the time for us to adopt a new strategy. Instead of lagging behind, we should take the lead....Let us have the spirit of intelligent adventure, of daring, of the abandonment of self in the exhilaration of a new enterprise."

As a voting delegate to this last Biennial Meeting of the National Christian Council I feel constrained to confess that these references to the General Secretary's address fairly well sum up the matters which were not sufficiently attended to. I do not mean that we did nothing about any of them. We did too little about all of them. And it was inevitable that such would be the case, for time was not allotted for the discussion such topics demand. Questions of great spiritual import such as these require minds and souls that are quiet and free from rush. Our discussions were carried on under pressure of little time and much business. We were further handicapped by the inability of the delegates to give adequate preliminary thinking to the matters on the agenda, as was apparent from the amount of time spent in discussing unimportant details. One visitor, after attendance at one day's sessions, remarked: "It seemed like what I call 'a comma and semi-colon conference.'"

And yet the National Christian Council vindicates itself because it gets so many things done and done well. It does secure leadership such as the General Secretary, who can give it such high and practical vision as he did in the Shanghai meeting. It does improve its organization as seen in the Commissions on Life and Work, on Christian Education, and on Christian Medical Work, and as seen in its promotion of Regional Councils throughout the country. It does make it possible for Christian agencies to avoid duplication of effort which would otherwise surely occur. It does widen the vision of the Chinese Church to its world significance and responsibility. For Christ's sake, it does give fellowship in work.

In spite of its unfinished business at the Biennial Meeting this year, one experience at a Biennial meeting of the National Christian Council, makes one increasingly confident that it needs more and more support because it can be trusted to lead the Christian forces of the country into more adequate fulfilling of their spiritual responsibility to the Chinese people.

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Are These Things True of China?

A SYMPOSIUM

IN the February 1937 issue of *The Chinese Recorder* (page 69) editorial attention was drawn to six confessed weaknesses of the modern World Christian Movement as they were seen by the Committee of Reference and Counsel of the Foreign Mission Conference of North America, and as existing primarily among western Christian supporters of that movement. The question was raised as to whether these confessed weaknesses were equally evident of the Christian Movement in China and it was proposed to submit them to some Christian leaders in China with a view to securing opinions thereon for use in a symposium. This was done. The response has not been very great. That fact might lead one to suspect that the weaknesses as seen by the minds of western Christian leaders did not register with equal force in the minds of the China Christian leaders to whom they were submitted for comment or criticism. Nevertheless the responses received are worth passing on in connection with the particular weakness concerned:

On No. 1:—*"There is too little conviction about the religious realities underlying the world mission of the church,"* no comment was made. This cannot mean indifference as to these religious realities. Nor can it indicate that conviction on this point is adequate or satisfactory in China. Perhaps this point did not register because the term "religious realities" is very inclusive and so raises the question at once as to what religious realities are meant. There are convictions in China about "religious realities" but no agreement about *which* realities should underly the world Christian movement.

No. 6:—*"There has been alarming failure in winning the support of the younger generation,"* likewise brought no response. That this is one of the difficulties facing the Christian movement in China is generally recognized. But it is not a question of winning the younger Chinese generation to the support of missions, as generally they know little about them except what goes on in China. But winning their support for the church is a pressing question in China. It may be that this confessed weakness did not register in the minds of those to whom we sent it because that for which efforts are being put forth to win youth is different between China and the field in the minds of the members of the Committee of Reference and Counsel. The comments on the four other confessed weaknesses are herewith given.

.....

2. *"There is confusion of mind about the function of the church in a time of changing social order."*

"This statement seems to me to lack relevancy for the church in China as a whole. Possibly, or probably, there are some Christian centers where the thinking of individuals or even groups may envisage the problem of the church's responsibility and relationship to the changing social order. In my opinion such areas of Christian consciousness are too few and scattered to form anything like a representative mass of opinion. It seems to me—all too unfortunately—that the church as a whole lacks the connective consciousness that would enable it to reach a true orientation regarding its place and function at this time in the social revolution which is having its peculiar reaction in the Chinese situation. If the church has any solidarity of conviction as a whole it is that it stands primarly for personal redemption in a narrow individualistic sense. Practically. if not in principle, this attitude puts a damper upon the service of society as a vital function of the church or a necessary expression of its Christian life. The quietist emphasis has been making headway in the western church during the last decade at the expense of Christian action, a regrettable fact, if it is one, in view of the world-crisis which is directly affecting the mind and thinking of new China. We seem, as a church, divided in mind and purpose, to reflect the lamentable imagery of Mathew Arnold's poem, where "ignorant armies clash by night."

"Nevertheles, I am not unhopeful that the riper Gospel, often inadequately designated 'Christian liberalism', will return in a beneficient flood, bringing to the church that illumination as to its purpose and responsibility which means the fuller mind of Christ." W. S. Bissonnette.

.....

3. *"There is a shrinking from new adventures due to the influence of institutionalism."*

"I do not think that it is possible to generalize about the influence of institutionalism. Institutional Christanity may become exceedingly conservative and cautious, a defender of the *status quo,* protector

of its own special privileges and of the vested interests of the society which supports it. The latter becomes more important than the spirit, the organization than the life it should transmit. But a shrinking from new adventures is also true of many individual Christian leaders and of small groups which have not yet become institutionalized. Both individuals and institutions need to be alive to new truth, to keep their vision fresh, and to be willing to adapt policies and methods to new conditions and opportunities.

"An institution may be a mighty liberalizing force. The faith and courage of a few great spirits become contagious and the organization or institution moves forward to new adventure with far more effective results than if isolated individuals make a scattered advance. A daring individual may be thwarted and opposed for a time by the institution of which he is a part but when the institution begins to share his ideals he can move much faster with the resources of the organization behind him and the cause is advanced more rapidly by a united group than by any one lone fighter.

"In China we see both conservative institutions and progressive institutions. Some of the most adventurous missionary work, most forward-looking Christian service, is being done by certain institutions and organizations. A few within these organizations are responsible. They see farther and dare more than the large body but as they carry the institution with them their own power is multiplied tenfold. On the other hand a few lone idealists are failing to translate thought into action. They would be stronger and render greater service if they were actively related to organized and institutional Christianity. All institutions need bold and prophetic spirits within them. They may often serve as brakes upon these individuals and seem to thwart or crush their efforts. But if the adventurers are intelligent as well as brave, patient as well as courageous, and if they can both fight for freedom within the organization and try to win the institution they serve to larger vision and more progressive action, they are making a mighty contribution to the whole Christian movement, mightier because they seek to use and inspire the forces of institutionalism.

"So institutionalism may be either a deadening, pernicious influence or a powerful liberalizing influence. We see both types of institutionalism in the Christian movement in China. The determining factor is not institutionalism as such but the absence or presence of far-seeing and brave minds and souls within the institution who can use institutional forces without being bound by them and who are constantly seeking to set the institution free for ever larger and more fruitful service in a day of changing conditions and new challenging opportunities." Frank W. Price.

. . . . . .

4. *"There is not a little doubt concerning the plans and policies of missionary administration."*

"1. The question depends upon the personnel rather than the policy. If we have missionaries with true missionary spirit, thorough

and broad training, willingness to serve rather than to rule, far sight and clear vision, and acquaintance with and sympathy for new developments in China, then there can be little doubt of the desirability of missionary administration, at least in part.

"2. During a period of transition Chinese leadership must be developed. Such Chinese leadership must acquire a vital missionary spirit, thorough training in advanced learning, especially in Chinese culture, and true executive ability.

"3. A mixture of missionary and native administration is needed to begin with, then gradually to increase the proportion of the latter until foreign support becomes unnecessary." Baen E. Lee

. . . . . .

5. *"There is a growing opinion that the World Christian Community is to be established, not so much by special agents as by the Christianizing of normal contacts."*

"The World Christian Community must be a community of people who, with their common Christian faith and mutual sense of responsibility that cuts across national and racial barriers, wish to extend the Kingdom of God among men. In my own mind, the Christianization of normal contacts, important as it is, is different from the establishing of the World Christian Community. The establishing of the World Christian Community is necessarily an evangelistic or missionary task and the Christianization of normal contacts is the social responsibility of that Community. It is true to say that the organized churches have failed in both. The question then is not whether we need any more special agents but as to whether these special agents will come to build once more the Body of Christ in human form or to create little segments loyal to certain interested social groups." Kiang Wen-han.

"The point made by the "Committee of Reference and Counsel" seems to place a gulf between "The Christianization of the home, the factory and international and race relationships" on the one side, and "special agents such as missionaries or preachers" on the other side.

"To me such a separation is neither necessary nor desirable. As a matter of fact, I wonder who is to furnish the dynamic to Christianize the vast areas indicated, except men and women called to God to evangelize social institutions and the lives of men, women and children.

"Even such men and women cannot accomplish so vast an end purely by indirect means and methods. As well look for student bodies without teachers, or children without mothers, as the Christianization of any great area of life, without clear and definite religious aims, contacts and approaches.

"In America, the wisest and most far-seeing social servants of their generation, such as the late Jane Adams of Hull House, have in the last ten years, been saying without equivocation that social work tends to become professionalized and mechanized, unless constantly energized by tapping the high-up reservoirs of religious reality.

"Needless to say, I am deeply concerned in the redemption of all life. I shall never be content, as I believe our Master will never be content, with a little compartmented side-issue interpretation of the Christian religion. But, in my opinion, there is no hope save in God-intoxicated men, flinging themselves with abandon into the work of redeeming all of life." W. E. Hammaker.

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In Remembrance

IDA C. VIEG

Miss Ida C. Vieg passed away on May 3rd, 1937 at Taming, Hopei. She had been failing gradually from cancer. Miss Vieg arrived in Shanghai in 1913, with no mission board back of her. She came to teach missionaries' children. After the first year she went to the National Holiness Mission in Shantung to teach missionaries' children there. In 1916 she joined the Church of the Nazarene Mission and was stationed at Chao Cheng, Shantung, where she labored until her first furlough in 1920.

Since our mission in China was opened in 1914 and Miss Vieg came to us in 1916, she may be counted as one of our pioneer missionaries. She was a member of our denomination before she first came to China.

In 1927 she evacuated to Tientsin and from there went on furlough the second time. She did not return until the fall of 1932. Miss Vieg was especially adapted to help old women, a much needed service. She was a valuable worker and we shall greatly miss her.

At the funeral a woman jumped up and asked for time to speak a few words. She said it was too bad that some one like herself could not have died in Miss Vieg's place, as no one could do the work that Miss Vieg had been doing. H. A. Wiese

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PEARL CONDIT SHOEMAKER

Mrs. Pearl Condit Shoemaker passed away at Oakland, California on May 14, 1937. On Thursday April 29, 1937 Mrs. Shoemaker and her husband, Dr. J. E. Shoemaker were returning home from a meeting when both were injured in an automobile accident. Both seemed to recover satisfactorily from this accident. On Thursday morning, May 14, however, Mrs. Shoemaker was taken sick. From this she recovered sufficiently to visit with her sister who was visiting her. Late that night, however, a change for the worse took place and she passed away. Dr. and Mrs. Shoemaker were members of the American Presbyterian Mission (North) located in Yuyao, Chekiang. They arrived in China in 1894, having thus served together forty-two years in China. The funeral services were conducted at Oakland, Cal. on May 15, 1937. A number of associates on the mission field together with numerous members of Mrs. Shoemakers family were present.

Our Book Table

CHINA'S HIGH POLITICS UNVEILED

SIAN: A COUP D'ETAT.—*Mayling Soong China.* A FORTNIGHT IN SIAN: EXTRACTS FROM A DIARY. *Chiang Kai-shek. China Publishing Company, Shanghai. Printed by Kelly and Walsh, Shanghai. De Luxe Edition. Silk covers. Printed on specially prepared Chinese paper. Titles on cover in Chinese written by Generalissimo Chiang Kai-shek. $5.00 Chinese currency. Autographed copy $10.00.*

The most important aspects of high politics are usually kept hidden until the chief actors therein have passed off the stage. They are, all too often, kept in historical archives until their telling makes little or no difference. That this double document departs from that musty custom makes it all the more welcome. It takes the lid off of political incidents fraught with grave potentialities while the heat engendered thereby in the mind of the man in the street is still felt as a warm glow. Generalissimo and Madame Chiang Kai-shek have turned the art of China's ancient censors upon themselves. They have cleared up for us a political struggle tied up with the welfare of China and the Chinese, in a way that enables its contemporaries to check up on the speculations—oft-times imaginings—that marked first attempts to interpret it. In addition the chief actors in this political drama, that came near being a major tragedy, unveil their own emotions and attitudes in a way that can win them only respect and sympathy. As Dr. J. Leighton Stuart who wrote the "Foreword," said:—"Both narratives have the stamp of elemental sincerity."

In unadorned words these documents tell the story of how a major calamity for China was staved off without loss of dignity for the Government or the Generalissimo and, somewhat strangely to western experiences, with little loss for those who revolted against their military commander and their government. For a set-to between the combined armies of the communists and the North-west troops might have started, as Madame Chiang points out, "an unprecedented war with an unpredictable end." For a while, at least, both the Generalissimo and certain elements in Nanking wanted to start punitive measures no matter what might happen to the Generalissimo himself as a result.

As to the Generalissimo's staunch adherence to the indispensibility of loyalty to the Government and dignified release for himself as their representative at the deliberate risk of his own life one can only record admiration. One becomes aware, while reading, somewhat between the lines, that this staunch fortitude and refusal to agree to conditions under duress won through to a more satisfactory settlement than any bartering concessions to the revolters could have done. But the ultimate risk had to be taken to win through in that way. The outcome was a victory for moral fortitude.

One is glad, however, that Madame Chiang, also at risk to life, entered as a restraing factor in Nanking and a conciliatory factor in Sian. Quite apropos is the Old Testament verse discovered by the Generalissimo on the morning of the day the arrived in Sian:—"Jehovah will now do a new thing, and that is, He will make a woman protect a man," as the translation from the passage in Chinese puts it. Madame Chiang's willingness to risk all to save China and her husband from catastrophe and the shared determination of both to be loyal to political and patriotic principles show an awareness of bigger than personal issues that will enhance confidence in China's modern leaders. That

the revolters, too, were not after lucre or position for themselves indicates why the Generalissimo could finally take a generous attitude to them even sharing with them the blame and so keeping the overplus of hard feelings down to the minimum.

It should not, however, be overlooked that the fundemental cause of this *coup d'etat* was a difference of political opinion as to the way a major crisis in the life of China was being met. Perhaps the tactics of the revolters were a little too jingoistic and those of the government heads a little too Fabian. But it is heartening to be told that this may be the last occasion in China's life when a difference of political opinion will register in mutiny. Let us hope so. Certainly a new sense of loyalty to the nation as a whole provided in the revolters a new basis of appeal, though it did not come to the surface any too easily. That it won out is due to the fact that it is now stronger than sectional aspirations or personal ambitions. That is a characteristic of the New China that this exposè brings out. No wonder China felt a wave of relief when the man who stood for modern political leadership returned in safety to the capital and the principle of "no fighting of Chinese against Chinese" won out over erstwhile polices which bore the seeds of a quite contrary outcome.

This double historical document is of great human and political significance. Among other things it shows why Madame Chiang deserves to be recognized as "The First Lady of China" and why both she and the Generalissimo deserve the confidence of all interested in China's well-being. That at moments while reading one feels a catch in the throat, reveals how high politics and worthwhile romance may sometimes walk together. The way both of the chief actors in this drama sought and were strengthened by their religious faith indicates how such faith may bear upon the fate of nations.

Heartfelt thanks are due the Generalissimo and Madame Chiang Kai-shek for thus taking the public into their confidence. That the entire proceeds of the sale of this historical and biographical document are to go to the support of the widows and orphans of those of the Generalissimo's bodyguard who met the death their leader narrowly escaped, is proof that the Generalissimo and Madame Chiang take a human as well as a political or authoritative attitude to those whom they are trying to lead. That the autographed copies of this book are sold at twice the price of the one reviewed is not surprising. To read is to be encouraged as well as enlightened.

LIVING CHINA. *Modern Chinese Short Stories. Compiled and edited by Edgar Snow. George G. Harrap and Co. Ltd. London.* Pages 360. 8/6.

This book is rightly named "Living China." It contains twenty-three stories by fifteen writers, eleven born since 1900, and three others since 1892. They include the best known names in the field covered. There is an introduction, an essay on the "Modern Chinese Literary Movement," and a biography of Lu Hsun. There is a one or two page sketch of each author and several explanatory notes.

The book leaves an impression of tragedy. It is a commonplace to talk of the revolutions, political, industrial, social, literary, that are under way in China. These stories take us inside the minds of the young people caught in the fierce currents and countercurrents of a

troubled time. Several of the authors represented were shot. "Medicine" is the warm blood of a decapitated criminal baked into a loaf, which fails however to save a consumptive son. "K'ing I-chi" is a scholar who is too fond of wine, falls into petty thievery, is beaten till both legs are broken, and after months drags himself to the wineshop for a last drink. "Benediction" portrays the sturdy mountain woman who was trapped by circumstance and custom and reduced to beggary. "Slave Mother" is the wife in a home of dire poverty, rented for three years to a scholar of fifty to bear him a a son, and then sent back. "Dog-Meat General" is a stark portrait of a war lord.

Against this background there is struggle. Political—the nationalist movement, revolutionary plots, resistance to foreign aggression; social—women seeking a new status, and ending in disgrace or suicide; psychological—men and women caught in situations which are too much for them, undecided, introspective. There is scarcely a story with a pleasant outcome. No one can read many of these without being deeply moved. They are intensely serious documents of the changing life about us. Are those connected with the Christian movement fully aware of these problems and needs? Are its objectives sufficiently clearcut with reference to these situations? Here are human documents well worthy of study. They may not be the whole picture, but they are an inescapable part of it. E. H. C.

THE BIRTH OF CHINA. *Herrlee Glessner Creel. Jonathan Cape. London.* Pages 396. Illustrations XV 15/-

Modern scholarship has altered China's past. It is no longer safe to swear by the four books and five classics. What historical criticism has begun, archeology has finished. However, excavations have only begun and further changes are to be expected. This book is a first attempt to reconstruct the civilization of Shang and Chou in the light of the new knowledge. It is declared by experts to be a competent piece of work. It represents four years of work in China, visiting excavations, reading documents, examining objects. "Each page represents about twenty-five separate entries in my notes." Book I tells the story of the recent discoveries and excavations—including the oracle bones which Prof Menzies of Cheeloo University has had so large a part in deciphering.

Book II begins with the Great City Shang, known as Anyang. It pictures what is revealed by the excavations as to the life, handicrafts, state, war, writing and religion of the Shang people. Three chapters deal with religion. They indicate the fundamental religious character of these gifted progenitors of the Chinese, which has been obscured by the humanism of later Chinese scholarship.

Book III covers the period of Chou. Here literary sources are more abundant, but must be used with care. The chapters deal with:—The Chou Conquest, Political History, Archeology, Literature, Chou Society, Marriage, The Business of Life, The Enjoyment of Life, Religion, Law, The Decree of Heaven. All these have a fascinating antiquarian interest, but they are at the same time the foundation of the living culture of China today. Chinese conceptions of their own past are being revised. The past continues on in the present, but greatly modified by our notions of it. This book will help to understand these newer conceptions. E. H. C.

"CHINA CALLING." *Rev. Frank Houghton. China Inland Mission, London & Shanghai.*

The author has spent sixteen years in the fellowship of the China Inland Mission. Seven of those years were on the field—the remainder of the time has been spent in his capacity as Editorial Secretary of the Mission, and in this capacity it has been his business to study reports from their 300 centers in China. This book shows that he has gained out of his experiences an extremely sympathetic understanding of modern China and he has put this understanding briefly and rather uniquely in form for young people to study who might be considering how their personal responsibility for the evangelization of the world (including China) is to be discharged. He deals with historical background, geography, language and social conditions, the nation and movements—such as the New Life Movement—religions, times of crisis, facing the present status of Christianity, and the Chinese Church. This last aspect he closes with a challenging note that the task is unfinished—"not because China's people are any worse than ourselves, but because they are like ourselves." There is no distinction between the westerner and the Chinese, for all are in need. As a mission study book, right up to date, it will hold the attention of young people; and those who are attracted by it to study more deeply into things Chinese will find included in the book a Bibliography which is quit comprehensive and includes Lin Yu Tang, and Hu Shih, as well as Latourette and Broomhall. C. S. S.

CHINESE SHADOW SHOWS. *Wimsatt. Harvard University Press. Cambridge. 7¾" by 10¼".* Pages 68. Illusrated. US$3.50.

This book is charmingly written and has a beautiful format. The preface outlines the brief bibliography of the subject. In one of the most scholarly works it is suggested that "Shadows are the ghosts of dead ancestors, called back by the magician. The shadow play has a religious origin, and was originally a spiritualistic session." Chapter one describes a performance, "they look like paper dolls cut out of soap bubbles." The story of the play is given. Chapter two gives the "Anatomy of Shadows," and chapter three a chat with one of the few remaining showmen. Other chapters deal with the music and sources of the shadow plays, and give outlines of three plays, and a complete script of one. This make one regret that these are now almost a thing of the past, for the women who used to depend on them for entertainment in their secluded court yards now go abroad to the movies. E. H. C.

THE MAKER OF MODERN JAPAN. *A. L. Sadler. London. George Allen and Unwin Ltd.* Pages 429. 16/–.

This is the life of Tokugawa Ieyasu (pronounced ee—ye—yass) died 1616, who founded the dynasty of Shoguns which ruled Japan for two centuries and a half, and whose tomb at Nikko is familiar to travellers. The man and his times are portrayed in full detail and give an interesting insight into the spirit of Japan. There are many things which will seem strange to the outsider, and these are just what will help to an understanding of this people. Here is one example in a famous and well known story. "Ieyasu used to impress on his men that when warriors went out to battle they should go prepared to die. Those whose teeth were white should take care that they did not look yellow, and they ought to burn some incense in their hair. So when he viewed the head of Kimura, he noted that it had been perfumed with incense. And he admired the way his locks were smoothed, and combed back. 'Just how

a soldier should meet his end, he pronounced'." The book has perhaps too much detail but much of it is significant for the understanding of the military and political inwardness of the spirit of Japan today.

E. H. C.

ONE HUNDRED YEARS, *A History of the Foreign Missionary Work of the Presbyterian Church in U.S.A., with some Account of Countries, Peoples and the Policies and Problems of Modern Missions. Arthur Judson Brown. Fleming H. Revell Co., New York, London and Edinburgh.* U.S.$8.00.

Space forbids an adequate review of this tome of 1140 pages. It is a meritorious compilation of research material dealing largely, though not exclusively, with the work of one Presbyterian board. One wonders whether, as a centennary reminder of the far-reaching work of this Board, it would not have served its purpose better by being confined to the history, development and work of Presbyterian Missions. A board that had grown to the point where it handled the work of over 1400 missionaries has a tale of its own to tell. There is justification for the excellent analysis of the effect of the depression on the work of American mission boards as given in the first part of the volume. It is interesting to note that this board suffered less from that setback than many others. Different people would explain that fact in different ways. But one wonders why in the presence of K. S. Latourette's monumental "History of Christian Missions in China" it is necessary to give in part so much of the mission history of China in this volume. To one who wants to master the history of Presbyterian mission work the mass of material is discouraging; to one who wants a more general history it is inadequate. A brief statement of why this Board could not follow the Laymen's Inquiry lead nor the "Modern Missions' Movement" would have been fitting. But the length to which the arguments against both are carried seems forced in a volume of this nature. There is, likewise, a lengthy discussion of communism in China which makes clear the unfavorable attitude of this Board towards it but does not give a sufficiently clear idea of that movement. If in regard to the chapters on all the other fields where this Board worked there is a similar amount of semi-extraneous matter then a history of Presbyterian missions as such would have been easier handled than this book promises to be. A tendency to generalization appears here and there. We read;—"The history of missions in China has shown that it requires more time to convert a Chinese to Christianity than any other Asiatic, but that when he is converted he holds to his new faith with a tenacity which persecution seldom shakes." A generation of service in China convinces us that this assertion hardly holds. The problem of winning Chinese to the Christian faith and their faithfulness to it after being won is about what one would expect in any country. Some of them are tenacious against and for the faith; others are easily won and sometimes equally easily led away.

However, embedded in the material in this volume is a stirring story of the beginnings—in conjunction with the American Board—the developments, disruptions, successes and achievements of Presbyterian missions. We noted many nuggets of history and gleams of adventure in it. It is an achievement in 104 years to have gathered and distributed in mission work $131,276,701.62, an average of over one and a quarter million a year. The value of the fruit of the work of this Board cannot, of course, be estimated, much less appraised, in terms of dollars. Yes! This is a great volume even though we wished at times that it had concentrated more on Presbyterian work and interests.

CHRIST'S WAY AND THE WORLD'S *H. S. Leiper. The Abingdon Press, Cincinnati. Price 90 cents. cloth, 65 cents paper. Pages 144. There is also a Discussion Syllabus for use in the study of this book. It is published by the Universal Christian Council for Life and Work, 287 Fourth Ave. New York City.*

This book is a study book prepared by the American Executive Secretary of the Universal Christian Council in order to turn the thought of the churches to the Oxford University Conference on the Life and Work of the Churches which is to be held this summer from July 12-26 under the auspices of this Council. Dr. William Adams Brown, Acting American President of the Council, writes the foreword. This study covers the themes which will be discussed in this conference, namely, "The World Which Confronts the Church," "What Christianity has for the World," "The Strength and Weakness of the Church," "The Church and the State," "The Church and the Economic Order. The concluding chapter on "The Changing Church" points to the Edinburgh Conference, on Faith and Order, which will follow the Oxford Conference on Life and Work. It is highly advisable that missionaries in China become acquainted with the purposes and plans of these two important conferences. Dr. Leiper has put in brief and readable form and the Abingdon Press has published at a reasonable price the study that is needed to supply this information. Though the book is prepared specifically with the Conference in view it contains much material of permanent significance. This reviewer is particularly grateful for certain valuable quotations and references, such, for example, as the following: Quoting Prof. John Dewey in a conversation which the author had with him—""After living for an extended period in non-Christian lands, I have discovered that many reactions to specific situations which I had supposed you could expect of any normal individual, I now discover to be the reactions which you can expect only of individuals who have been exposed to the long, steady influence of the Christian tradition." G. P.

ALTERNATIVE TO WAR. *Charles Roden Buxton. Geo. Allen & Unwin, Ltd.* 4/6 net. 176 pp.

There is surely no serious-minded person who is not distressed and alarmed by the present condition of the world, and any writer who can suggest an "alternative to war" should be most welcome. When the writer has the record of Mr. Buxton he has every right to receive earnest attention. He has given his life to honourable service of the community, worthily maintaining the lofty traditions of his family. It is quite likely that some things he writes, will be unpalatable to ardent lovers of the British Empire, but they may still be true, and certainly they should be fairly weighed and honestly examined. It is also likely that the remedy he suggests for the present world-malady will seem to some informed readers to be in part either erroneous or impracticable, but both his ability and his sincerity forbid that anyone should reckon his argument negligible.

Japan, Germany and Italy have taken the bit between their teeth and Mr. Buxton asks himself what it is that has made these powerful nations take so headstrong a course. The root of the trouble is "the disease of economic nationalism." In exposition of this thesis—which few will dispute—the author deals with the familiar topics of access to raw materials, markets and concessions, population-pressure, and empire, colonies and mandates. The three nations named, together with others not so powerful, are classed as "dissatisfied powers" and the assumption is that the rest of the powers should take such action as

would remove their dissatisfaction. The arguments used are based on statistics to be found in blue books. It may be that a reader here and there will be inclined to reflect that statistics do not tell all the truth, and may indeed sometimes mislead. But the trouble in which we all find ourselves is too serious for small criticism, and the suggestions here made for a return to the "Open Door," for a resumption of emigration, and for an extension of the system of mandates ought to engage the serious thought of the public men of the world.

The contribution that the British Empire should make to this remedial program naturally occupies a prominent position in this book. Mr. Buxton is not an "Imperialist." He says, "The very notion of Empire itself is in eclipse. Both the word and the thought are out of date." As for colonies he seems inclined, upon the whole, to think a nation could very well do without them. He recognizes the difficulties involved in the transfer of territory, and says" the true remedy is not to increase the number of exclusive possessions: it is to diminish the exclusiveness of those possessions which already exist." His plea for an international policy causes one to think wistfully of a world in which nations would not "look everyone on its own things, but every one also on the things of others." If all men were reasonable and unselfish, if there were such things as Christian nations, how easily wrong could be righted! Meanwhile, "The British Empire should give a lead in the removal of every possible barrier to international trade; in the guaranteeing of equal access to raw materials; in greater freedom of migration; and in the acceptance of the Mandate System for all dependencies, the strengthening of the system itself, and the creation of facilities for foreign nationals to take part in the government of Mandated Territories." C. W. A.

CHRISTIANITY: RIGHT OR LEFT? *Kenneth Ingram. George Allen and Unwin, Ltd.* 6/– net.

Christianity has a responsibility in bringing a new order to birth. This is one of the theses of this book. It defines, capitalism, fascism, communism and the relation of the church to the present confused situation with relation to all of them and the necessity of finding some new social and economic order. There is a lengthy and interesting argument showing that the world is going left and that probably the church, if it desires to wield an influence therein, will have to move in that direction also. By the "right" is meant those aiming at retaining the old order; by the "left" those seeking a new one though the outlines of this are only vaguely visible. The book ends with outlining "The Position of the Church today" and suggesting the "shape of things to come." A readable, informing and thought-provoking book.

THE FOREIGN MISSIONS CONFERENCE. *Forty-fourth Annual Session. Foreign Missions Conference of North America, 156 Fifth Avenue, New York City.*

This volume lacks the revolutionary ardor we have noted in some previous reports. It is concerned mainly with the questions how the boards can maintain their position, whether the rural program of the Jerusalem Meeting has been sufficiently carried out and how to win youth to support missions. Two long speeches recorded therein are worth study:—"Some of the Changing and Unchanging Things in Foreign Missions," by Dr. Robert E. Speer; and "Preparations in North America for Hangchow Conference" by Dr. Fred Field Goodsell. We were in-

terested to note that Dr. Kagawa's plan for a thousand rural churches in Japan, so enthusiastically accepted by the Conference a year ago, has had hard sledding and has not gone far. The usefulness in this report lies in the insight it gives of the thinking of western mission leaders in any one year concerned. One senses in this volume a feeling that missions ought to go forward coupled with hesitancy as to how that advance should be ordered. That is a mood evident almost everywhere.

LITERATURE FOR THE SOUTH AFRICAN BANTU. *R. H. W. Shepherd. The Carnegie Corporation, P.O. Box 392, Pretoria, S. Africa.* 1/–. 1936.

This booklet while primarily a study of the needs of the Bantu for literature and valuable suggestions as to how to meet them, also gives insight into Negro achievement in part among those directly concerned but more extensively as regards Negroes in the United States. In connection with the latter much stimulating and sometimes disconcerting insight is given into Negro reaction to racial discrimination especially in so far as it is concerned with literature. It is remarkable how much progress Negroes have made in this field and how much promise this has shown as to enriching expressions therein for the future. Those interested in litarature production in China should find valuable suggestions in this report. Those interested in the knotty problems of race relations will also find much grist for their mill.

A MISSIONARY LOOKS AT HIS JOB. *W. J. Culshaw. Student Christian Movement Press, 58 Bloomsbury Street, London, W.C.I.* 2/– net.

This is a book equally good for young people facing the call to mission service as for those interested in supporting it. Through clear eyes after one period in India the author examines and criticizes Christian work and analyzes the needs of Indians for Christ and the relation of his message to Indian ideas. He clarifies the dangers threatening the Englishman working as a missionary in India. The hindrances, too, of missionaries setting up fellowship with Indians are outlined. How the missionary home and compound may be better utilized as centers of community interest is interestingly brought out. For a junior missionary the author has an unusual grasp on the knots and tangles in the enterprise of which he is a part. To read is to realize that the quality of at least some modern missionaries is all that could be desired.

LETTERS FROM PALESTINE. *Arthur Rugh. Yenching Press, Peiping, 1936.* 136 *pages. $1.00 with 75% reduction to missionaries and Christian workers. Chinese currency.*

This is a book of letters written from Palestine during the troubled year of 1935 by Arthur Rugh, who is widely known in China. Many of his friends will be glad to have this book by him. It has three aspects. It gives a number of sharply etched pictures of the Palestine of today—torn by strife and political and social maladjustment. It pictures the clash of religions, and their dogmas and formalisms in a bitter opposition to each other. The author makes us see persons and events. In contrast to all of this is the Palestine of the time of Christ. This the author finds for us and brings back a number of scenes that give reality to that long-gone day. How great the contrast between the two! The third aspect is the deep devotional character of the book.

The reader will share in the author's living faith which goes back to the Master who once walked that land, as the source of a spiritual power for the healing of the maladies which distract it now. This book will make an excellent gift in its timeliness and devotional atmosphere.

E. H. Cressy

IT HAPPENED IN PALESTINE. *Leslie D. Weatherhead. Hodder & Stoughton.* 7/6 net. 1936. 289 pages; 38 illustrations in sepia.

Mr. Weatherhead, the present pastor of the London City Temple, has added a very pleasing book to his list which includes the following titles: "Psychology and Life;" "His Life and Ours;" "How Can I Find God?;" "The Guarded Universe."

This book is not merely a description of Palestine as the country in which our Lord lived and worked, but is a collection of word paintings made possible by Mr. Weatherhead's visit with its experiences in Palestine. In addition, his wide interest and experience in using his knowledge of psychology in dealing with human misery makes his interpretation of Jesus' method very useful. Mr. Weatherhead as a psychologist is intensely interested in the unerring understanding the Master had in treating wounded and bewildered minds. Each case was different and called for a new method and Jesus knew the method and understood the psychological cause of the condition. Mr. Weatherhead also uses examples from his own experiences as illustrations.

The aim of the book is to stir our imaginations until we, too, may imagine Christ present: in the home; in business; in professional interviews; in every phase of life. Instead of saying "Life begins at forty" let us say with Dr. Weatherhead, "Life begins again with new radiance, power and meaning when Jesus comes alive."

The format of the book is pleasing with good print, well-spaced margins and beautiful pictures. Add to this a readable style and a fascinating subject and we have a book which young and old should read with profit and enthusiasm. H. C. P.

YOUNG PEOPLE'S PHILOSOPHY OF LIFE. *Z. K. Zia. Christian Literature Society, Shanghai. Twenty-five cents, Chinese currency; postage extra.*

These fifteen brief talks were given in English to a group in the Y.M.C.A. with some explanations in Chinese. They reflect the experience of the leader and contain much practical wisdom. Many points suggested should provoke discussion. Those who went through them should have come out with a balanced idea of what the Cristian philosophy means when applied to quite simple and ordinary life problems. Though the use of Chinese philosophy is advised it and Chinese practice are punctured at times. In one period, for instance, the class was told that China made little progress in inventions because they rely too much on fate. While scripture is not used much therein these talks would be useful in a Sunday school class as a change. The English is simple and the sentences short.

MOSLEM WOMEN ENTER A NEW WORLD. *Ruth Frances Woodsmall. George Allen & Unwin Ltd., London.*

The writer was for nine years a secretary of the Y. W. C. A. in Turkey and Syria, and watched the transformation of the near East,

especially Turkey. A travelling fellowship of the Rockefeller Foundation gave the necessary leisure for a more extended observation and study of the greatest Moslem centers of the near East, as well as India, the stronghold of Moslem conservatism. Though she makes the statement that the great majority of Moslem women is as yet scarcely aware of any urge for change, her introduction of the reader to those who have lifted the veil and to others who are struggling to do so justifies the boldness of the title of this volume. The book is a publication of the Social Science Series of the American University of Beirut and is a serious study of Moslem womanhood presented in very readable form. Other conditions of change in the lands concerned are brought out which add to the interest of the book as well as to its value. F. L. R.

POSITIVE CHRISTIANITY IN THE THIRD REICH, *C. Cajus Fabricius. Herman Püschel, 10 Striesener Strasse, Dresden A 16, Germany.*

The writer, a professor and politician, is an Evangelical Christian opposed to those paganized "German Christian" movements, who believes that Christianity in Germany must find a relation to Nationalism Socialism that will make the former a factor in bringing about the "inner unity" of the *Volk* that the Reich now aims at. While an Evangelical he does not seem to favor those who now find themselves in opposition to the State. He is opposed to the Jews though he tries to show that such an attitude does not put him with those who oppose Christianity because it has roots in Judaism. It sounds strange, however, for a Christian practically to blame the Jews for all the troubles of the world as in an uncritical statement is done. He is apparently against the separation of church and state. The impression after reading this pamphlet is that he wants the churches—evangelical and Catholic—to fit into the aims of the state and still carry on their particular religious functions. But he leaves one feeling that the partial amalgamation of church into state aims would not leave the church sufficient freedom. National Socialism is, for this writer, Christian. Hence there should be no difficulty, he feels, in the church finding how to follow its aims. One gets the impression that he is laboring to bring together two things that in the last analysis do not fit. Reports of recent struggles between religious groups and the state in Germany show that the solution is hardly as simple as this writer thinks. National Socialism is not as nearly identical with Christianity for many Christians in Germany as is the case in his mind.

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Correspondence

New Scene in Kweichow

To the Editor
The Chinese Recorder
Tungjen, Kweichow,
June 7, 1937.

Dear Sir:—After a two and a half years' absence from this place because of communist and bandit menace, it was indeed a happy day when on May 15 the doctor of the Evangelical Mission Hospital and his wife arrived safely in Tungjen. One of the major marks of progress during these years of absence is the present possibility of a four-day trip from Changsha to Tungjen. Instead of the slow river route of the past, demanding weeks instead of days, with no alternative, it is now possible to go in three days by bus: Changsha

to Changteh, Changteh to Shenchow, and Shenchow to Hwanghsien, then one long day by sedan chair from Hwanghsien to Tungjen. It was by this road that the missionary nurse and her Chinese assistant arrived some days earlier. However, heavy freight boxes of hospital and personal supplies, trunks and two Swiss nanny goats, all of which still must be accompanied by military escort to ensure safe passage through the danger zones, made the realization of this dream impractical in this instance. Duplicity on the part of one captain, opium smoking by certain members of the crew, ship-wreck on one of the rapids above Kao Tsuen, "cold feet" on the part of another captain because of the report of alarming bandit activities above, combined to necessitate a transfer and reloading of small river junks four times. Although there is no longer any communist menace in this district the river route from Mayang to Tungjen is still infested by local bandits. Since there are neither telegraph nor telephone communications, a three-day delay at Mayang was necessary while runners made four trips back and forth the 90 li (30 mi) between that city and Tungjen, negotiating for military escort to meet the party at the Hunan-Kweichow border town of Yang Teo Shih. A splendid and very adequate escort of thirty and, later, sixty men, was provided by the Hunan 15th Division from Mayang to the border. They conducted themselves with the utmost decorum and courtesy. The despatch and efficiency of their commanding officers was much appreciated. Moreover they refused even "tea money" for their services. Although there was a half day wait at Yang Teo Shih for the promised military escort from Tungjen, none appeared and from that place on to Tungjen the party was handed from village to village by a few members of the "protection corps" of each place. Food and small "tea" tips were all these required, though in one place fifty cents per boat as a protection tax for guarding over night, was demanded. A total of eighteen days was requird to make the trip from Shenchow to Tungjen by small river junk.

Another of the very splendid marks of progress being carried out is the very effective opium suppression program. What a change to behold fields which probably for generations have raised a "first crop" of poppies each spring now waving in crops of good wheat! Former popular opium dens on the main streets are closed or open for other business purposes. Now when one calls at the yamen instead of the familiar courtesy opium pipe being offered the official eagerly discusses ways and means of examining the government employees to prove whether or not they use opium and he seeks the co-operation of the mission hospital in the compulsory cure of opium addicts. The citizens' use of opium is being severely punished. Some days ago to the blowing of bugles, the beating of drums and a herald's shouts, a disheveled, unkempt husband and wife, caught using opium, were marched through the streets even as thieves or other criminals, to receive punishment. This is all very new and difficult in a place where it has been estimated that 80% of the people used opium.

Perhaps the most noticeable change of all is the ascendancy of the civil government over the military. Police, instead of the armed soldiers, patrol the streets. The streets are unusually well-swept, a police corps inspecting the entire city daily for the dis-

posal of rubbish and garbage. Formerly supreme authority was vested in the military and it was to them one had to make appeal for exemption of likin charge and permission to unload and bring within the city gates personal and hospital supplies. Now the military has no command of the collection of likin or taxes. The matter of likin itself is somewhat improved. Within the past few days the likin office here was closed and the collection of taxes is only for the use of local institutions such as schools.

Transition from the old to the new is also occurring within the homes of the people. Within the past few days negotiations were in process for the parents of one of our very attractive mission school girls to engage their sixteen-year old daughter to a wealthy widower merchant of the city. He is from the "best" families in the city, but probably well into the thirties as to age, has lost two wives by death and has three or four young children. The girl in the bargain was not apprised of her parents intentions until a day or two before the engagement contract was to be written when she definitely refused to be party to such writing. Her parents, maintaining the ancient right of parenthood to coerce their offspring, beat the girl severely. But she remained adamant. The following morning, the day set to write the "eight characters" they again beat her. She ran from home to the house of friends imploring them to dissuade her parents from their course. Then she herself went to the civil authorities and laid her case before them. The next day she appeared there again and made formal and legal statement of her unwillingness to become engaged to the man in question. She was called there the third day again and before representatives of the wealthy family, her own father and certain of the gentry of the city repeated her statement. The matter was temporarily settled, according to her father's suggestion, that she should be held prisoner in her own home, not being allowed to attend church or school and receiving no guests, for two months. If at the end of that period she still is unwilling to consent to the engagement steps will be taken to invalidate the "eight characters" and return the considerable sum of money and gifts which bound the contract. Certain disinterested persons present when the girl made her statements remarked at her polite dignity, simple directness and convincing astuteness, adding that such young women of the New China were a credit to the town and the nation and well worthy the new law which allows them freedom to make their own matrimonial bonds.

—Laura M. White Ulmer.

Easy to Believe

To the Editor

The Chinese Recorder

Dear Sir:—Arguments have been waged and wars have been fought over creeds. The unbelieving have been thorns in the flesh to those of faith. The weak have envied those who could believe without any doubts. This great human problem of what to believe and how, leads me to make what contribution I can towards a solution. Having a heart of great compassion I hereby set forth some of the things that are easy to believe, so that the weak and wayward may have a point from which they may depart.

It is easy to believe that white is the best color for the human

skin. We can think of the creator as being sorry that he let so many people of other colors get started on the earth, before he discovered this great truth.

It is easy to believe that English is the language best suited for worldwide use. Only national pride, ignorance, and inability to learn English, prevents non-English speaking nations from giving up their jibberish and also their national calendars.

It is easy to believe all the criticism and scandal that are levied against other people. It says in the Bible that all men are liars, but of course the author did not know me.

It is easy to believe all the praise and commendatory things that folks say to and about me. Only paucity of knowledge prevents more such things being said.

It is easy to believe that I have made a creditable job of making myself, in spite of the most unusual difficulties and handicaps I have had to overcome. I know of many people who had a better start than I had, who are still far down the ladder.

It is easy to believe that I should receive special consideration from others, because of my age and achievements. It is a constant offence the way people pass me by and take me for granted.

It is easy to believe that my ethical standards and actions are an object lesson worthy of emulation. And yet some people complain about the ethics of some of the things I do.

It is easy to believe that my philosophy and religion are based on reality and not on illusions as is the case with other people. It is funny the way this world is peopled by folks who cherish the queerest illusions about life and the universe. If people would only adopt my axioms they would escape their foolish beliefs.

It is easy to believe that ideas born in my head are better than the ones other people spawn out of their sterile brains. If only society would take without question my ideas and follow them this world would be spared a lot of misery. Times without number I have been able to say, "I told you so." My colleagues are either reactionary or stubborn. Often committees, on which I work, vote down my proposals because of selfish prejudice, or personal spite. I know that to be so because at future meetings they always approve my original ideas if some one else presents them.

It is easy to believe that my superior ability and unassailable character put me in an enviable position to criticise my neighbors. It is only their self-righteousness which prevents their taking advantage of my constructive criticism.

It is easy to believe that because I was there first, I have the right of way. If children are taught nothing else in school they should learn that two things can't occupy the same place at the same time. If that lesson were properly taught fewer people would collide with me. I have yet to see the time or occasion when anyone has bumped into me or my ideas, but the collision might have been avoided if these bumptious people had taken the pains to look and see that I was there first.

It is easy to believe that sacrifices, no matter how great, which people make for my comfort should be made gladly and without any thought of recompense except what they will receive in heaven. I have helped many people lay up treasures in heaven by allowing them to do things for me.

It is my belief that this simple statement of beliefs will bring many people out of the morass of doubt and unbelief, and will help them to achieve something of the same self-assurance that I possess.

Your humble servant,

Gentle Satirst.

A Hint to National Secretaries

To the Editor

The Chinese Recorder

Dear Sir:—Sympathetic observers of our Christian movement agree that co-operation and unification of our forces are urgent necessities. Wherever I go, I hear people say they simply do not have enough money nor are there enough leaders to carry on the work.

At present the General Assembly of the Church of Christ in China, the National YMCA, the National YWCA, and the National Christian Council have student secretaries or secretaries who do student work. These secretaries are often responsible for large fields, so they rarely stay more than a few days in each place; yet they seem to make out their schedules independently of each other and they often actually overlap and even interfere with each other. In a certain month last year I had requests from student workers of five different organizations asking me to arrange meetings for them with the same school groups; luckily one of the five failed to appear. It is good to have visits from these national secretaries, but students may easily get tired from too many meetings, nor can they always understand the difference between the various secretaries. When I thought I might take advantage of the presence of so many leaders and get some of them to make up a team to visit schools in the province, which so rarely see a national secretary, no one could stay long enough for that, or rather two finally did consent, but we found we were following one of the others who had gone ahead independently!

The national secretaries have indeed given me a great deal of help. I have nothing but thankfulness for that. When they come alone, they co-operate with me; but they do not seem to co-operate with each other, and so in the end they do not give me or the schools as much help as they might. Can anything be done about the matter? Are we not all working for the same Kingdom of God?

Sincerely,

Chiu Tao Ken

"World Christianity"

To the Editor

The Chinese Recorder

Dear Sir:—May I have the privilege of your columns to recommend to the readers of the *Chinese Recorder* "World Christianity," the new quarterly of the Movement for World Christianity, as a sound missionary investment? Doubtless many readers have received sample copies.

Perhaps some apologies are due for a periodical emanating from Chicago and calling itself "World Christianity." But this magazine, it should be noted, is primarily a digest, and there is no doubt about the catholicity of its selections. In fact that is the paramount reason for recommending it. Paradoxical as it may seem, the servants of a movement without frontiers may yet easily become provincial, but with Hanghow, 1938, hurrying upon us, there never was a time when it was more needful for the missionary, not simply to be in touch with the world, but with the progress of the Kingdom of God on all fronts. There is, if one may judge by this first issue, a wide range not only

in the nationality of the articles, but in their literary types: reporting, analysis, argument, criticism, praise, philosophy, theology, history, news' stories—something to everyone's taste. The digesting is well done and so are the book reviews, written, unlike most reviews not to sell the book but to tell the reader what the book in question is really about and whether it is worthwhile, whether it does what it purports to do.

Interest in this magazine does not involve endorsement of the movement which publishes it, but such interest would ensure for all readers enlightenment on the major issues of the Kingdom of God in our time.

Very sincerely,
Roderick Scott.

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Course of Events in China

Democracy seems to be gaining popular interest in China these days as public attention is gradually directed to the choice of delegates to the People's Congress to be held in November. Some prominent leaders who are not members of the Kuomintang, as well as professional journalists, have of late given expression to a more or less strong desire for the application of truly democratic principles to the election, thus allowing freedom of conduct to all, and preventing the domination of the People's Congress by any one party. The issue is one which may not be slighted by the Kuomintang, for the future of Chinese politics and the reactions of Nanking's oppositionists will to no small extent be determined by the attitude and policy of the Kuomintang with regard to the People's Congress.

We note with considerable interest, therefore, the speech of Mr. Wang Ching-wei at the Central Kuomintang on May 24th, in which he dealt with certain general criticisms of the government's policy. Mr. Wang pointed out that the People's Congress is founded on three basic elements: (1) common realization of the importance of the present national crisis; (2) common recognition of the necessity of unified action in dealing with the present crisis; and (3) common faith in the "three people's principles." It is the belief of the Kuomintang leaders that the "three people's principles" cannot be sacrificed at this moment without endangering China's unity. It is, therefore, Nanking's wish that all delegates to the People's Congress should pledge their loyalty to *San Min Chu I.* According to one report, the communists are not unwilling to give this pledge, but there are liberals who feel that this requirement is more than they can fulfill. The final shaping of the government's policy with regard to the People's Congress in the next few months will be studied with care by all friends of democracy.

A healthy sign of the constructiveness of the Nanking Government is seen in its anti-opium drive, which has already received favorable comment from abroad. A nation-wide propaganda for opium suppression began on June 3rd this year. Almost at the same time, the Japanese opium policy in northern China was strongly criticized by the League of Nations' Opium Advisory Committee. The province of Hopei has been mentioned as the seat of the world's most extensive manufacture of illicit heroine. Opium is an international rather than a national problem.

The nationalization of regional armies has also been making progress. Besides the former Tungpei Army, which has come under the

control of the Central Government, troops in Szechwan province are also undergoing reorganization under the supervision of General Ho, Minister of War. The situation in Szechwan, which at one time threatened to disturb the peace of the country, is aggravated by an intense famine. Relief work is urgently needed not only to provide food and shelter to famine sufferers, but also to prevent possible evil political consequences.

Several "incidents" recently have brought new tension to Sino-Japanese relations. The incident at Swatow involved a Japanese consular member, and the incident at Tunglou, near Tientsin, involved a Japanese experimental farm. In the eyes of the Chinese, both "incidents" were of negligible significance, though they could easily be made quite alarming. It is expected that these incidents will soon be settled "amicably."

Generalissimo Chiang, Chairman of the Executive Yuan, formally resumed his duties at the end of May after a long vacation. His attention immediately turned to making arrangements for the Summer Training Institute at Kuling, where the Generalissimo is now staying. Kuling, which is widely known throughout China as a summer resort, is again assuming the significance of a political center. C. F. Lo.
June 9, 1937.

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The Present Situation

SINO-JAPANESE CHRISTIAN FELLOWSHIP

Though the political relations between China and Japan have long been strained the fellowship between the Christians in the two countries continues. Groups from both countries make trips for the sharing of information and fellowship. Such trips are of mutual benefit. They strengthen Christian feeling. In general neither Chinese nor Japanese churches appear to be influencing the course of political events except insofar as the mutual understanding they engender may indirectly influence political leaders. Usually those visitors to Japan—sometimes missionaries as well as Chinese—report that Japanese Christians and students often show considerable lack of knowledge of what is going on in China as affected by Japanese political and military activities. Such trips offer an opportunity for the passing on of reliable information. This is always welcomed. Visitors from China to Japan are met, too, with cordiality and treated with warm hospitality. Likewise visitors from Japan to China find a welcome among Christians. The political strain between the two countries does not prevent frank exchange of opinion between the Christians of the two nationalities. It is not a bar to friendly intercourse. It becomes rather a subject for Christian consideration. The reality of the bond between Christians is thus made manifest even though apart or together the two Christian groups concerned are doing relatively little to remove the causes of the political strain.

Five fraternal Japanese delegates attended the recent meeting of the National Christian Council of China on behalf of the National Christian Council of Japan. One of these was a layman, Hon. D. Tagawa, a member of the Japanese diet. The others were in important Christian positions in church or organization. After the N.C.C. meeting, these five Japanese Christians went into a retreat with Chinese Christians. Of

this details have not yet been published. Before this retreat the five Japanese Christians met a group one evening in Community Church, Shanghai. No Chinese were present. After a meal together there was a free and frank interchange of questions and information. Naturally no detailed report is published. But there was no dodging of pertinent issues and frank comments thereon. More than once the Japanese visitors admitted that certain items of disturbing information had not been known to them. Thus one of the hindrances to understanding between the two peoples is disclosed. Such friendly intercourse between the two peoples indicates a possible basis of co-operation between the two nations if the feelings shown in such intercourse could gain more headway in political circles. In any event the significance and value of such fellowship should not be minimized. Such inter-visitations should increase.

The World's Student Christian Federation is helping keep the lines of communication open between the student Christian movements of China and Japan. As members of the Federation Mr. Kiang Wen-han and Mr. Michael Bruce, connected with the student work of the Y.M.C.A. in China, spent two weeks in Japan during the first part of May 1937. They attended two district student conferences and visited some fifteen university and college student Y.M.C.A.'s and Y.W.C.A.'s. Altogether they met some 2,000 people. Meetings usually included from ten to fifty people only, thus permitting frank exchange of information.

Problems of Christian students in Japan are somewhat as follows: (1) What can the Christians do under the existing political pressure? (2) What should be the Christian attitude toward nationalism? (3) What is the relation between God and economics? (4) What should be the Christian concern about the relationships between China and Japan? (5) What should be the Christian attitude toward another war?

Japanese students cannot, it appears, do much active thinking or discussing about current economic or political problems. Christian students amount to less than one percent of the student population. An incipient student Christian movement collapsed because it attempted to combine Marxism and Christianity. Interest among students in Marxism is at a low ebb. A tendency toward "social Christianity," deemed the "middle way" between communism and Barthianism, influences them. They are, however, interested in the "Japanization of Christianity." While these Christian Japanese students do not, on the whole, favor Japanese military activities in China and are eager to hear what is really happening in that connection, they do not appear to have a deep interest in international and political problems. This is due in part to a careful surveillance over Christian activities. While talk about "world peace" seems permissable in Japan "international peace" is taboo. That restriction was mentioned in the Biennial Meeting of the National Christian Council also. It is not surprising to learn, therefore, that whereas five years ago most Japanese students were socialistic in thinking now they are confused and bewildered, nor to note that Christian students find it difficult to discuss political and international issues. Though Christian students and other Christians thus find it difficult to discuss general issues in the light of Christianity the cultural influence of Christianity in Japan, is said to be "incalculable."

Under the conditions only hinted at above it becomes a privilege of Christians to keep open communications between their contingents in the two countries.

THE CHINESE MISSIONARY SOCIETY

This interdenominational home missionary society was organized in 1918 by seven founders. Today it has 15,000 subscribing members living in twenty provinces and some "regions beyond." It started as a self-supporting Chinese missionary society. It has become nationwide. Its aim is to preach the Gospel in "frontier areas." As a basis it takes the old and New Testaments. It stands ready to co-operate with any church, missionary organization or Christian. Once in three years its General Conference meets which elects the Board of Directors of twenty-one members. The last meeting of the General Conference attended by sixty-six delegates, was in August 1936 at which time the following three-year plan was adopted.

(1) To double the workers in the field.
(2) To open a Bible school in Yunnan.
(3) To open work in Tibet.
(4) To open more day schools.

For the Bible school a principal has been secured and a building is under construction. Three candidates have applied to be sent to Tibet where work will soon be opened.

The first group of missionaries—seven—went to Yunnan. Some trouble was met in securing premises until the people understood that the society was a Christian one composed of Chinese only. From 1918 to 1931 work was conducted in two missions, Yunnan and Heilingkiang, Manchuria. But the events of September 18, 1931 stopped all communication between the Heilungkiang mission and the headquarters of the society in Shanghai. But during the last five years missions have been opened in Szechwan and Mongolia, thus making three missions now under this society. During the nineteen years of the society's work forty missionaries have been sent out. At present there are thirty-seven missionaries of whom seventeen have gone out from Shanghai, twelve are local paid workers and eight are workers without salary. Among these are five doctors and seven teachers working in their respective fields.

When the Yunnan and Heilungkiang missions were in co-operation there were about eight hundred church members connected with the two missions. Of these three hundred were in Yunnan. During the last four years this church membership has gone from the 304 in Yunnan to 1,027 among whom are 115 whole Christian families. Of the five stations connected with the missions two now have chapels to which the local residents subscribed in part. Another station finds land, wood, stone and labor being offered for a building.

Up to 1934 the average yearly expenditure of the society was about $10,000 Chinese currency. During nineteen years some $200,000 have been spent all contributed as freewill offerings by Chinese Christians. In 1935 the budget was $13,000; in 1936 $15,000; and in 1937 it is $18,000. The society has never had to experience a "cut." It has gone steadily foward.

CENTENNIAL OF PRESBYTERIAN MISSIONS

The hundredth anniversary of the founding of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. has been widely celebrated in the United States and in China. The seven China missions of the Board have all shared in observing this anniversary. In

all but two of them the celebration was limited to an address on the centennial and special prayer, in connection with the annual mission meeting. At two stations, however, the celebration was of a more elaborate character.

In the Central China Mission—Hangchow, Ningpo, Soochow and Shanghai—missionaries and Chinese co-operated to make the event both delightful and instructive. The Chinese Christian groups united in a birthday feast to the missionaries. At that feast it was decided to send a cablegram to reach the General Assembly meeting convening in Columbus, Ohio on May 17, 1937, at a time when the anniversary was being observed. After the feast there was a lawn reception on the Mary Farnham school compound attended by many friends both in and out of the mission. That was followed by a program in which missionaries and Chinese shared. The outstanding feature of this program was a pageant depicting the widening fields of mission service from the days of St. Paul to the present. The many types of mission work and the modern challenge to youth for service therein were developed in the pageant also. On Sunday May 23, 1937 Community Church in Shanghai had a special morning service in which the singing and parts of the service were undertaken by Presbyterians and Rev E. W. Luccock preached a sermon on "Thus Far—."

With its celebration of the Centennial the Shantung Mission observed the seventy-fifth anniversary of its founding. The combined celebration lasted a week, May 5-12, 1937. Representatives from other missions in China and from Chosen were in attendence. The celebration was held in Tsinan, Shantung. The Provincial Governor entertained those in attendance at a tea given in the Yamen. The leading speakers during this week's celebration were, Rev. E. E. Walline, Dr. E. H. Hume, Dr. J. J. Heeren, Rev. T. S. Soltau, Mr. H. Y. Chang, Dr. Cheng Ching-yi and Rev. L. J. Davies. There were a number of important discussions led respectively by Dr. E. H. Hume, President S. T. Liu, Dr. Cato Yang, Dr. Cheng Ching-yi, Rev. Hwang Lo-teh, and Mr. H. Y. Chang. A symposium led by Rev. E. E. Walline on "Present Trends in Mission Policy" was shared in by seven speakers. In the early part of the celebration a one-act play—The Shipwreck—written by Dr. Paul R. Abbot was much appreciated. This depicted an incident in the lives of Dr. and Mrs. Calvin Mateer and Dr. and Mrs. Hunter Corbett. Actors were Chinese as well as missionaries. Dr. J. J. Heeren gave an historical lecture on:—"Lessons from the Pioneer Missionaries in Shantung." In other words the Shantung Mission came together and conferred on many mission matters as well as celebrated worthily the Centennial.

PRESBYTERIAN CHURCHES AT WORK

The evangelistic work at Hwaiyuan, Anhwei, has been carried out under the project plan. According to this method we try to make a plan and budget for every piece of work that is done. This year we have had two bands of three men each who go to one market town, rent a few rooms and spend two months trying to organize a group of Christians. As a result of this intensive cultivation, we have in the past year opened up two new centers where meetings are held every Sabbath under voluntary leadership. Besides these two places, three other new groups have grown up as a result of voluntary witnessing by lay Christians.

Another phase of work is teaching members of the church. This has developed into the plan of four of our workers going together to hold a short-term Bible class. This team will go to a chapel only on request, and after twenty or more have signed as regular attendants. We have worked out a six months' course for those who cannot read and a three months' one for those who can. The team of teachers stays in one location for a month. At the end of that time examinations are held and certificates presented. This meant a gala day in one place where an old man of 72 years and a young girl of 12 years both received certificates, the old man having walked six miles daily. There has been such enthusiasm for this short-term class that we have not been able to meet all the requests that have come for it. Of the 200 Christians and inquirers in eight centers, 163 have already received certificates—the reward of faithful attendance and attentive study.

Aside from these classes for the ordinary Christians, literate and illiterate, we have conducted an annual training class for leaders. The men's class had a membership of 15 and the women's of 30. Such subjects as "Essential Teachings of the Bible"; "Through the Bible Book by Book"; "Singing"; "Personal and Village Hygiene"; "Church Organization," etc. were taught in the hope that each student would help his or her community. We have come to the conclusion that this training of lay workers is one of the most important pieces of work we can do and hope to enlarge this project during the coming year.

Besides the projects already mentioned we have conducted evangelistic meetings, examined for baptism and church membership, held annual meetings and business meetings, and administered the sacraments in sixty chapels, at least once during the year. Our travelling library has loaned about 500 copies of Christian books in the cities of Hwaiyuan and Pengpu. For the women of Hwaiyuan two weekly-cottage prayer meetings have been organized. There is regular visitation in the homes of the women Christians, and a voluntary women's preaching band has been started. With two colporteurs continually on the road some 18,000 Bible portions have been sold or given away. Thus the way has been opened up for a nucleus of believers. From the church bookroom some 260 copies of the whole Bible have been sold and 1665 hymnals have been exchanged or sold.

There has been a steady growth in self-support. The city church has increased its support by 600 dollars and ended the year with a balance. This year's budget has been over-subscribed by 900 dollars. This increase has been largely due to a stewardship campaign by Pastor Chang Feng-ming of Shantung. Last year there were three women evangelists in the city and country work entirely supported by the Chinese Christians. As we begin this year there are funds available for seven such workers. In one part of our field, Mingkwang, a group of chapels has requested Presbytery to allow them to organize their own church and to call their pastor. The man of their choice is already there and will be supported by the local church instead of by mission funds. Beside these encouraging signs we also see growth in the number of church buildings. One new one has been erected by the Christians themselves, and an old one replaced by a commodious building. These have been entirely promoted by the local group. In one city only, Mengcheng, has the mission given money for the erection of a new church and this as a memorial gift.

In the early summer about 150 people came in for a week's class for leaders. Rev. Ting Lan-t'ien was the chief speaker. Some of our own staff led the Bible classes. The new hymnal was used for the first time and the two periods given each day to singing from it were well attended and apparently enjoyed.

About 180 came in for an inquirers' class in the fall. Beside the regular program of classes for Bible study, hygiene, and the open meeting for preaching, an exhibit was prepared on baby care and child welfare, arranged with a view to the needs of those from the country districts. So graphically and so fully was it explained by the nurses from the hospitals and the teachers from the children's center to small rotating groups that even the most untutored could assimilate it. Others hearing of what was going on came in numbers to ask to be shown.

Additions to the church enrollment have been as follows, Hwaiyuan 165, Mengcheng 15, Keng Chia T'sen 20. The year has been one of blessing and hard work on the part of all the workers. There has been a wonderful spirit in the evangelistic force, each member of which seems ready to do, without murmuring, the task set before him or her. No matter how long they are away from home they always come back with glowing reports of the joy they found in the work.

CENTRAL METHODIST CONFERENCE

The Central Conference of Eastern Asia of the Methodist Episcopal Church held its regular quadrennial session in Nanking, March 24 to 30. This is the body of highest authority in Eastern Asia for the work of that church. It has large latitude in legislative matters and the right to elect officers, including such bishops for the work in China as the General Conference of the denomination may authorize.

The body is not large, having only about fifty delegates, chosen from the eight annual conferences in China on a basis of the number of ministerial members of each annual conference. The outstanding features of the recent session were the spirit and vision which came in no small part from its peculiar setting in the new national capital, the fact that it was held during Holy Week and certain legislation.

There had been a measure of regret that the sessions of a church business organization had been scheduled for the most sacred, meditative period of the Christian year. With this in mind, however, the Conference set aside all "business" on Good Friday and gave itself to contemplation and fellowship and union between the Methodist Episcopal Church and the Methodist Episcopal Church, South. There was an evangelistic sermon in the afternoon and the day culminated in the evening with a profoundly simple religious message from Generalissimo Chiang Kai-shek on "My Spiritual Conception of Good Friday," followed by the Sacrament of The Lord's Supper. The message was read by Colonel J. L. Huang, Executive Secretary of The New Life Movement, a close personal friend of the Generalissimo, who had been detained with him in Sian.

Immediately after the opening of the first session, and as a part of it, the Conference did what was almost, if not quite, unique in the history of Christian bodies meeting in the national capital. It went in a body, despite cold, drizzly and snowy weather, to the tomb of Dr. Sun Yat Sen in the Mausoleum, placed a wreath, and each member quietly passed through the crypt in respect to the great leader of Nationalist China.

Dr. Wang Chung-hui, Minister for Foreign Affairs, received the Conference at the Ministry on the fourth day of the session, at which time representatives of the American Bible Society presented the Minister with a copy of the Bible. In receiving it, Minister Wang closed his brief remarks by referring to the Bible as "the greatest book of all time."

The Honorable Ma Chao-chen, Mayor of Nanking, and American Ambassador, Nelson T. Johnson, welcomed the Conference at the opening reception at which some of Nanking's best musical talent made their contribution, the evening closing with the "Halleluijah Chorus" rendered by a large chorus of the Nanking Musical Association directed by Professor Strassl, of Central National University.

In matters of legislation and recommendation the Conference took definite steps to establish a Chinese holding body to own for the Methodist Episcopal Church in China such property as may be acquired for the church. After six years of experiment with a short term episcopacy of four years it voted almost unanimously to lengthen the term to eight years so that bishops elected at this session were chosen for eight years, or until retirement by stablished age limit. In the field of religious education its standing committee with two full time secretaries, was continued and brought comprehensive programs for this important service.

The General Conference had given the Central Conference authority to elect three bishops, providing their support from abroad. But after much debate, the Conference availed itself of this privilege only to the extent of electing two bishops. Bishop John Gowdy was re-elected. Dr. Ralph A. Ward, recently Nanking City Missionary, was also elected to the episcopacy. One bishop, Bishop W. E. Hammaker, had been sent from America for the present four years, with residence fixed in Nanking. The Conference had authority to fix the residence of those elected by the Central Conference. Bishop Gowdy was re-assigned to live in Foochow. Bishop Ward was assigned for residence in Chengtu which hitherto had not been a place of episcopal residence for this church.

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Work and Workers

Braille Literature Association For China:—On Monday May 24, 1937 the annual meeting of this Association was held in Shanghai. Attendance was somewhat larger than usual. Rev. A. J. Garnier, a secretary of the Christian Literature Society, was in the chair. The meeting began with demonstrations of reading from Braille by immates of the Institute for the Chinese Blind. It closed with cutting into Braille of original sentences in English and Chinese by one blind student which were then read by another. The secretary's report showed progress made in producing literature. The treasurer's report showed the finances in sound condition with a balance of over $4,000. Subscription fees and contributions have increased. Membership of the Association is increasing. The address was made by Dr. Arther Taylor, Secretary for Scotland, China Inland Mission, on "Blindness." He dwelt on the value of sight and the great good done by the invention of Braille illustrating his remarks by telling instances of blind people. Not the least striking of these was the story of a blind clergyman conducting the worship service with the use of Braille.

Organization of North China Rural Fellowship:—From April 1-13, 1937 there was held at Anyang, Honan, an Institute for Supervisors of Rural Work under the auspices of the North China Christian Service Union and the National Christian Council of China. A number of the delegates present decided to organize the North China Christian Rural Fellowship. Every worker in Shantung, Hunan, Hopei and Shansi is entitled to join this fellowship. Each mission in this area is entitled to send in a list of names of proposed members of the Fellowship. Members of the Fellowship may also recommend prospective members. Regular members' dues are fifty cents a year;—for co-operating members $2.00; for honorary members $5.00. The fellowship expects to publish a quarterly bulletin and secure a full-time executive secretary to visit all the centers in this area. An annual meeting of the Fellowship will be held. Mr. Yang Yuan Lin is president with J. A. Hunter treasurer. Lists of names of prospective members should be sent to the latter.

Transliterating Chinese: — A novel method of transliterating Chinese has been evolved by the Rt. Rev. Patrick Cleary, of the St. Columban Fathers, Prefect Apostolic of Kienchangfu, Kiangsi.

Msgr. Cleary believes he has made a discovery of importance, one which—when perfected—may prove revolutionary. His system is based on the traditional method of writing Chinese characters with the help of a radical and phonetic complement, and adheres strictly to the principle of "one word one symbol." Thus it will be possible to use a typewriter in writing Chinese, hammering out the latinized spelling of some 45,000 characters.

Dr. Cleary has analysed each of the 411 phonetic groups in the Chinese language and has developed a phonetic script which is based on the work of the Chinese scholars who produced the official "Gwoin Charngyonq Tzihhuey." He has dedicated the book he is shortly going to publish on the subject to the Chinese people, through their Government. *Fides Service*, May 15, 1937.

Extension Course in Dyeing:—A new departure at the West China Union University, Chengtu, Szechwan, has been the opening of an extension course in dyeing, which is specially designed to meet the needs of local industry. Most of the equipment has been secured through a special grant from the Education Bureau of the Nanking Government. It has been a definite purpose to use Chinese made dye becks and vats: Some have been brought from Shanghai, but as far as possible they have been made locally.

Although sufficient lectures are given to enable the students to understand the principles of modern dying practice, the work is almost entirely practical. The earlier experiments on the fibres and in dyeing methods are carried out on a small scale, but as the students gain experience they also dye under works' conditions in the model dye-house.

The course is under the direction of Professor W. G. Sewell, M.Sc., A.I.C., who was formerly a lecturer in Dyeing at Leeds University, England; and it is open to men and women of senior middle school standing and to those who, by their connection with industry, are judged likely to benefit. As at present arranged the course extends over three terms. The first class of seventeen students is due to graduate in July 1937.

Experimental Wool-Weaving Center in Nanking:—An interesting instance of co-operation between municipal and Christian agencies is seen in the Nanking

Experimental Wool-Weaving Center. The depression in the silk market in 1929 threw many silk weavers out of work. This situation was studied by the University of Nanking Sociology Department. In 1933 a man trained under Mr. Sam Dean took up work in the Rural Leaders' Training School of the University. Finally it was decided to launch a wool-weaving experimental center as an alternative industry for unemployed silk weavers and as a start toward a rural wool-weaving industry. In 1933 appeared the first cloth and blankets. But much experiment in the securing of an improved hand loom was necessary. This was perfected in October 1936. This latest model can be copied for $150 (Chinese currency) as over gainst $700 for imported looms of narrower width. Mr. Shih Ying, then Mayor of Nanking, became interested in the experiment and in the fall of 1934 gave the support of the Nanking Municipal Government to the extent of $3,920. The succeeding Mayor, Mr. Ma Ch'ao-chun, continued this co-operation and last winter contributed $7,700 for buildings, development of small scale equipment and training of students. Up to date thirty students have been trained. In December 1935 the Nanking Weaving and Tailoring Co-operative Society was organized. This among other things gives workers a dividend on wages. It was reported in February 27, 1937, at the second general meeting of the Society, that during the year $4,052 worth of cloth and blankets had been produced and $3,004 worth sold. The Society is now trying to raise more operating capital. This industry, it is affirmed, fits the Chinese social and economic organization. It means the substitution of small machine production for hand production. The co-operative feature will enable the center to purchase materials cheaply and secure credit. When equipment and processes have been standardized the Society will move into its own factory.

"Launch Out Into the Deep":— This caption belongs to a long article in the *Digest of the Synodal Commission* June 1937 which is written by The Right Rev. Bernard F. Meyer, Prefect Apostolic of Wuchow. It is an analysis of what Protestants would call "evangalistic" methods. It is recognized that "social means," which promise a prospective convert some good, are justifiable. It is, however, recognized that the personality of the missioner is more important in winning converts than arguments. Emphasis is laid on efforts to win an entire family. Catechists who teach the catechumens are given sermons already prepared. A catechumenate runs for four month ordinarily. During the second and third months prizes are given according to attendance or diligence. This is in the form of small amounts of money. During the fourth month prizes are withheld, as a test of genuinness. Women among converts are recognized as most likely to fall away and influence others to do so. In Kwangsi province, it is noted that it is almost impossible to have Catholic schools except a few village schools so a hostel plan has been adopted whereby some of the more intelligent children can, while attending school, live under religious influence in the hostel. In teaching catechists Scripture is taught, among other subjects. Stress is laid on acquaintance with the text. The salaries of catechists is graded according to their marks in studying. Those who get less than an average of sixty percent are expected to resign. Graduate catechists also receive salaries according to their school reports. Part of the salary of unmarried graduates is kept back for marriage expenses. Salaries range

from $12.00 to $20.00 and upwards. Violations of the laws of God and the Church by catechists are punished by fines. These and other "evangelistic" methods were laid down by the First Plenary Council of 1934. The whole article gives interesting insight into the way Roman Catholics seek to win and train prospective converts.

China's Losses Through Drought Last Year:—According to information obtained by crop reporters of the National Agricultural Research Bureau in November, 1936, the value of crops damaged by drought in the 1,065 districts covered by the reporters is estimated to be at least $1,093,741,400. The total quantity of crops destroyed is estimated to be around 251,766,400 piculs.

The condition of the 1936 summer crops as forecast in the early stage was rather promising. Rainfall, however, was extremely scarce during the autumn and throughout the winter, thus not only affecting the proper growth of the summer crops but also the winter planting, particularly in the northern provinces. Even though the 1936 crops may be considered good in comparison with previous years, nevertheless famine areas are numerous.

The following table gives an idea of the crop losses caused by drought as estimated for 1,065 *hsien* in twenty provinces:

Crops	*Amount Damaged*		*Value of Loss*
Rice	68,993,700	piculs	$275,146,900
Kaoliang	18,753,400	„	78,764,400
Millet	22,636,100	„	109,988,800
Corn	28,038,300	„	100,937,800
Soy beans	28,999,400	„	168,196,300
Sweet potatoes	81,715,000	„	253,316,800
Cotton	2,630,500	„	107,390,400
Total	251,766,400	„	$1,093,741,400

C.I.F.R.C. News Bulletin, June, 1937.

What My Education Means to Me:—"For the beauty its campus inherits—the unfading splendour of the sun-sets; the gentle murmuring of the Min in a moonlight night; the enlightening sweetness of songs with which the early sparrows great the dawning morns ...., all of these through the power of suggestion have inspired many an undergraduate, without his being conscious of it, to a life that loves beauty, truth and goodness—I owe my deepest gratitude to my Alma Mater, Fukien Christian University.

"For the knowledge of physical laws which gives a better understanding and a deeper appreciation of the universe through the study of natural sciences, to wit, physics, chemistry and biology, I owe my gratitude to my Alma Mater, F.C.U.

"For the many life-long friends that I made among the ever-caring faculty members and fellow students through personal contacts, discussion groups, class work, as well as co-operation in extra-curricular activities, I owe my experiences in fellowship—and "Life is fellowship," to quote Dr. T. C. Chao—to my Alma Mater, F.C.U.

"For the joy of knowing God and His unbounded love as revealed by our Lord Jesus Christ; for the sense of obligation to minister unto the needs of my fellow-men, especially the student generation, through the appreciation of nature, through retreats and chapel worship, through participation in student Christian service projects, and more particularly, through religious education, I owe my religious devotion and the choice of my life work to my beloved Alma Mater, F.C.U."

C. S. Tsai.

Unchurched Christians in Bombay:—*The Guardian*, May 6, 1937 contains an article on "Neglect of Bombay Christians by the Church."

This article, based on a survey, shows that church members in India tend to drift away from the church when they trek into cities as they do in China and elsewhere. The result of the survey, carried on by the Senatus of Wilson College, brought "considerable shock." "The church in Bombay is simply not functioning as a church." The investigator discovered 300 baptized adult Christians with some 200 children unshepherded by the church. He also concluded that considerable numbers of Christians from the criminal tribes' settlements and the depressed classes are in similar plight. Of the children in the sections of the city investigated only 60 percent are receiving religious education in Sunday schools. In one area—Nagpada—he found only 90 out of 370 children attending Sunday schools. The average attendance at services in three churches investigated was only from twenty-five to forty-five percent of the members on the rolls. Reasons for this absence from church services were given as follows:—(1) long distance between church and place of residence and cost of transport; (2) lack of decent clothes; (3) the feeling that nothing is missed and preference for cinemas, playing cards or resting; (4) disgust with factional quarelling in the church; (5) lack of appreciation of corporate worship and the feeling that as much good can be obtained by reading and praying at home. The investigator got the impression, also, that about 60 percent of the families visited are so immersed in the struggle for existence that they do not look beyond their physical and immediate needs. One-third of these familes, in fairly well-paid and permanent jobs, take an interest in church matters. Those in poorly paid though permanent jobs are not free from debt and so take little interest in church life. Those casually employed only—the third class—are so disturbed by the fear of unemployment or debt that they take no part in church life. Of the 400 families visited during the investigation not more than 10 percent have family prayers, though 80 percent of them can read and write. Very few of them read Christian literature and 30 percent did not apparently even possess a Bible or hymnbook. This leakage and waste of spiritual life goes on while campaigns are waged to win outsiders and enter unevangelized regions.

"Little Flock" and Middle School Students:—"The proposal to have a guild of Christian teachers which would link together existing fellowships was discussed sympathetically, as the problem of Christian teachers is the central problem for the Christian school. The training of teachers for religious work, where it exists, is often too theoretical. In the *Educational Quarterly* a series of articles is being published on the problems of middle school teachers. Dr. Lefforge brought to the attention of the Committee some questions raised by the visit of evangelistic speakers and groups to the Christian middle schools. She reported a conversation with a principal of a girls' school who felt that these warm evangelistic movements, such as the "Little Flock," were bringing something to the students that they were not otherwise receiving and providing an outlet for their emotional life. They make use of music and song and they lay great emphasis upon Bible study. Following the visit of this group students had been flocking to Bible classes. The principal herself had found a new satisfaction and joy as a result of this visit and an eagerness to be more truly Christian. If that was the effect upon her, how much more would it affect the students? Her appeal, therefore, was that

other groups of evangelists should be organized for visitation of middle schools on a basis of sound theology, using also music and song and an equally contagious approach to Bible study. It would be important to have a team which would include one member who could preach with power and simplicity, one who could take the new hymnal and make it live for the students, and one who could communicate his enthusiasm for Bible study. Such a team must be young enough to be able to understand the life of boys and girls of middle school age. With such teams available we could carry our schools and do an immense piece of work. It would have to be on a national or regional basis as purely local talent is not adequate to the need.

"The Committee was impressed by the great opportunity of such visitation and the need for following it up properly, which had become obvious from the experience of the 'Youth and Religion Movement.' This follow-up would include also maintaining touch with graduates when they left school and those who transferred to other schools.

"The function of the N.C.C.R.E. in this field, it was agreed, should include both an emphasis on securing more Christian teachers and work on a better curriculum. Special training institutes for directors of religious work and others helping in this way was suggested, with particular reference to East China where there seem to be real possibilities. *Religious Education Fellowship, English Bulletin, No. 7,* May 1937, Page 33-34.

The Hospitals of China:—Recently a group of sixteen hospital administrators, gathered from almost as many provinces, undertook, under the auspices of the Ministry of Education, a trip through North and Central China to inspect outstanding hospitals. Cheeloo, P.U.M.C., and Aurora (French Catholic) University each had a representative on the Commission; the other members were all superintendents of government insitituations. The Commission travelled for six weeks through eight provinces, making a thorough study of about 45 hospitals. The purposes of the tour were to gather information for the Ministry, especially about teaching hospitals, to make a start in the matter of setting up minimum hospital standards for China, and to offer individual members of the Commission, some of whom were from isolated centers like Yunnanfu, Chengtu, and Taiyuan, the stimulus of a fairly comprehensive view of the rapid advance of modern medicine in China to-day. It is indicative of the new spirit in China that the Commission enthusiastically carried the rather fatiguing trip through to a finish, and, with scarcely any loss in membership, spent a final week in Nanking in discussion and preparation of a report.

It was a heterogeneous group. Although all but one were Chinese, they were from different parts of the country, spoke various dialects or brands of mandarin, and reflected in attitude and discussions the medical backgrounds of Germany, France, England, America, Japan, and Russia, as well as of China. But the fellowship was delightful, and when it came to the numerous dinners there was no lack of homogeneity.

The inspection included fifteen Protestant mission hospitals, and on the whole they made a good impression. In comparison with other institutions, they were characterized by small, hard-worked staffs, financial difficulties, relatively low per capita costs, good records, and a religious emphasis. The French Catholic hospitals all were spacious with lovely grounds. From an Anglo-American view-

point they are nursing homes more than hospitals, having few doctors and many sisters. In each of these institutions were found a large number of charity beds, all full, and many private rooms, mostly empty. One of the largest and most impressive hospitals in China is the new St. Mary's in Shanghai, an ultra-modern, streamlined, concrete structure, paved with tile, having almost as much window area as an up-to-date factory. Nearby is its 60-room Infectious Disease Hospital, equally modern in design and equipment. Among the so-called private hospitals, that of the Peking Union Medical College stands out, of course. It has by far the highest standards of any hospital in China at present, and is incontestably the most efficiently and expensively run. Its staff probably is faced with more and bigger problems than other less foreign institutions.

The Government Hospitals—national, provincial, municipal—are all relatively new. Some are still occupying temporary quarters in old yamens or converted dwellings; others have splendid new buildings. There has been little or no attempt to preserve the old Chinese type of architecture. The most handsome of these government hospitals is the new Shanghai Municipal Hospital, which is but the first unit of a proposed 2000-bed institution. Central Hospital in Nanking has a large, well-trained staff, is well equipped and organized, and does excellent work. The same is true of the Shanghai Medical Center. A large and equally fine hospital has just been completed at Nanchang. In visiting these government hospitals, the Commission was impressed with the crowds of patients (one scarcely saw an empty bed), the youthfulness and enthusiasm of the staffs, and the emphasis on public health and responsibility to the community.

The Commission also visited other places of medical interest, such as the Tuberculosis Center and the Neuropathic Hospital, Peiping, Municipal Health Centers in Nanking and Shanghai, the Tinghsien Rural Reconstruction Health Center, a military hospital, and the Institute of Legal Medicine near Shanghai.

Some general impressions which the writer received personally as the result of this trip are as follows.

That there is a distinct and deliberate trend in China toward state medicine and government control of all teaching and practice of both medicine and nursing.

That the Government is facing the problem of health for the people of China, conscious of its difficulty and magnitude, but determined to assume resposibility for it and do something about it. The broad lines of its nationwide program, along lines of curative medicine, public health, and medical education, have been laid down, and a surprising amount of progress has been made during the last five years.

That there is a rapidly growing enthusiasm for modern medicine in China at present, both in the Government and among the people. During the last twelve months the Government has spent two million dollars in erecting new hospitals alone, and many millions in subsidizing and promoting medical work. Plans for next year are even more ambitious.

That in some of the larger cities the inevitable competition between government and mission hospitals is beginning to be felt. Nearly all mission hospitals are handicapped by small poorly-paid staffs and the necessity of being self-supporting while government institutions at present are coasting along on large subsidies.

That many mission hospitals are deeply concerned about the ques-

tion of their relationship to the government program, and the future of their work.

That there is growing resentment in the huge, un-unified body of old-time Chinese practitioners and drugshop keepers against modern medicine. The threat against their livelihood and standing in society is forcing them to organize themselves, to start schools, and to issue propaganda. Already they have become a political force felt in Nanking. It is not unlikely that a big struggle with important consequences is in the offing. P. B. Price, *Cheeloo Monthly Bulletin*, May 5, 1937.

Announcement

On May 26, 1937 Dr. Robert F. Fitch and Miss May G. Robson were married in the chapel of the C. M. S. Hospital in Hangchow, Chekiang. Bishop John Curtis assisted by the Rev. T. Bird and Pastor Song officiated. Mrs. Fitch was on the staff of the C.M.S. Hospital, Hangchow. Dr. Fitch is a member of the Presbyterian Mission (North). He was Acting Editor of the *Chinese Recorder* in 1930.

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Notes on Contributors

Mr. Peter F. Y. Shih is studying with the Hartford Seminary Foundation, Hartford, Conn., U.S.A. In September 1937 he will begin study under a Missionary Fellowship at Union Theological Seminary, New York. He has worked with the Emergency Peace Campaign in the United States. He has, during two years, travelled through eighteen states and visited over 150 cities. He also travelled for fifty-two days with General Chang Chih-kiang as his interpreter.

Rev. Claude L. Pickens, Jr., is a member of the American Church Mission and secretary of the Society of Friends of Moslems in China. He is located in Hankow though at present on furlough. He arrived in China in 1936.

Muriel Caldwell Pilley (Mrs. John A. Pilley) is with her husband teaching English, under contract, at Anglo-Chinese College, Foochow, Fukien, under the auspices of the Methodist Episcopal Mission.

Dr. John Earl Baker was formerly connected with the National Commission for Famine Relief. Since returning from furlough he has been Executive Secretary of the China International Famine Relief Commission. His headquarters are in Shanghai.

Rev. Father John O'Farrell S. J. resides at the Roman Catholic Center of Zikawei, Shanghai, where he is studying theology.

Rev. T. T. Faichney, M.A., B.D., is pastor of Union Church, Tientsin. He is on a three-year contract from the United Church of Canada.

Rev. Lewis L. Gilbert is a member of the North China Mission of the American Board located at Tehchow, Shantung.

Rev. Frank W. Price is a member of the Presbyterian Mission (South) and is on the staff of Nanking Theological Seminary. He is at present on furlough.

Rev. W. S. Bissonnette is a member of the Methodist Episcopal Mission located in Kutien, Fukien.

Mr. Baen E. Lee is President of Hangchow Christian College, Hangchow, Chekiang.

Mr. Kiang Wen-han is Student Secretary of the National Committee of Y.M.C.A.'s in China.

Rev. W. E. Hammaker, D.D., LL.D., is a Bishop of the Methodist Episcopal church with headquarters in Nanking, Kiangsu.

TUNG PO CAUSEWAY—WEST LAKE
Wai Chow, Kwantung

Photo;-A. R. Gallimore.